

THE HOLY  
LIMBECK  
OR,

A Semicentury of Spi-  
ritual Extractions:

Wherein  
The Spirit is Extracted from the  
Letter of certain eminent persons

IN THE  
Holy Scripture:

And a Conspendious way discovered for  
the Spiritual improvement of the literal  
Sense, in order to the better understand-  
ing of the mind and meaning  
of the Spirit therein.

By Jo: Godolphin, L.L.D.

London, Printed by John Field for Ed-  
mund Paxton, and are to be sold at his  
Shop in Pauls Church over against the  
Castle Tavern near the Doctors  
Commons, 1652.

THE  
BIBLE

... is ...  
... of ...

IN THE

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TO THE READER.

minor Prophets, to  
superdawn the least-  
Insight - Vanity of  
their modest ambi-  
tion. If thou wilt not  
prejudice thine own  
charity to miscredit  
me, I dare profess  
really, without the  
least mixture of the  
preceding Sophistry,  
that if thou light up-  
on that Self-solace  
which

To the READER.

w<sup>ch</sup> is vein'd through-  
out those Interval-issues of Spiritual Recreation, it will discover thee so much littleness (pardon th'expression) of popular Star-gazing, as that thy self shalt conclude, these were never proscrib'd to a publique view, when they were first swathed

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TO THE  
READER.

**T**Hou mayst  
not, Reader,  
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there being no Ob-  
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mayst thou expect a

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perfect Extraction,  
which is more then  
the Title doth pro-  
mise thee, or the  
choicest *Chymist* can  
perform: If these  
distillations disrellish  
not with the pallate  
of this Age, which is  
exceeding squeamish,  
and very much out  
of taste, thou mayst  
shortly expect a lar-  
ger

To the READER

ger viol-full, where  
of this is onely served  
in as a drop of the  
first Extraction. To  
flourish any thing  
neatly, when it is first  
set out of hand, by  
the handsom preten-  
sion of private use  
onely, when it was  
embrioted, is now  
the high-road-Apo-  
logy of many of our

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To the READER.

minor Prophets, to  
superdawn the least-  
Insight - Vanity of  
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least mixture of the  
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To the READER.  
thed in their inno-  
cent sheets.

Thine whilst  
mine,

*F. G.*

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The



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Names or Titles

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ons ensuing.

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## ERRATA.

**P**Age 91. line 18. after the *adde* Lord,  
p. 134. l. 8. for one r. own.

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The



THE HOLY  
LIMBECK.

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The New Creation,

O R,

*The first Chapter of Genesis  
Evangelized.*

**B**ehold, saith God, I  
create new Heavens  
and a new Earth, Isa.  
65. 17. 2 Pet. 3. 13.

Rev. 21. 1. In the beginning  
of Mans Conversion, God  
creates a new heart, and re-

B

neweth

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neweth a right Spirit within him, *Acts* 16. 14. *John* 3. 5. The heart was out of frame, *Col.* 3. 15. and void of goodness, *1 Cor.* 2. 14. and darkness was upon the face of the Soul, *Eph.* 4. 18. *Rom.* 1. 21. when the Spirit of God moved upon the faculties thereof, *Acts* 2. 17. *Rom.* 8. 11. And God said, *Let there be light ; and there was light :* So God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, *2 Cor.* 4. 6. And God beholds the illuminations of his Spirit, that they are good, and di-  
vides



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vides the fruit thereof from the works of darkness, *1 Cor. 4. 7. Eph. 5. 11.* And God calls the children of the light, The children of the Day, and the children of darkness he calleth The children of the Night, *1 Thess. 5. 5.* And the setting of Nature and the dawning of Grace are the first day, *Prov. 4. 18, 19.*

And God saith, Let there be a Firmament of Grace in the midst of the affections, and let it divide the affections from the affections, *1 Cor. 15. 10. 2 Cor. 12. 9.* And God gives in of his Spirit, and divides the evil, carnal, and earthly affections which were

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below, from the good, spiritual and heavenly affections which are above; and it is so, *Col. 3. 2.* And God calleth the firmament of Grace, or the power of his Spirit, Heaven, *2 Pet. 3. 13.* And the setting of Nature and the dawning of Grace are the second day, *Prov. 4. 18, 19.*

And God saith, Let the inordinate affections under the power of my Spirit be gathered together, and confin'd by my restraining Grace, and let the hidden man of the heart appear; and it is so, *1 Pet. 3. 4.* And God calleth the hidden man of the heart, Spirit, *Rom. 6. 7. 2 Cor. 6. 20. Phil. 3. 3.*  
And

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And the gathering together  
of inordinate affections calleth  
he Flesh, *Rom. 8. 1, 4. Gal. 5.*  
*16, 17.* And God saith, Let  
the Soul bring forth the ten-  
der buds of Grace, and grow  
therein, *2 Pet. 3. 18. Isa. 27. 6.*  
a gracious heart, receiving the  
incorruptible seed of Gods  
word after his kinde, *1 Pet. 1.*  
*23.* and the fruit-tree of Faith  
yielding fruit unto holiness  
after his kinde, *Rom. 6. 22.*  
whose seed is in it self, or re-  
maineth in him, *1 John 3. 9.*  
and it is so, *Eph. 3. 17.* And  
the Soul brings forth the first-  
fruits or tender buds of grace,  
and a good heart yielding obe-  
dience after his kinde, and the

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fruit-tree of Faith yielding good works, *Jam. 2. 18.* whose seed is also in the Root of *Jesse*, *Rom. 11. 17, 18.* And God through Christ sees that it is good, *2 Cor. 5. 17, 18.* And the setting of Nature and the dawning of Grace are the third day, *Prov. 4. 18, 19.*

And God saith, Let there be Lights, and clear Revelations of my Will in the hearts of my servants, *Mat. 11. 25.* to divide the day-fruits of my Spirit from the night-works of darkness, and glo-worms of hypocrisie, *1 Pet. 2. 9.* and let them be for signs of my love, for seasons of grace, for days of light, and years  
of

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of joy, *Acts* 2. 17. And let them be for manifestations of my will in the Region of the Soul, to give light upon the faculties thereof; and it is so, *Eph.* 5. 8. *Joh.* 1. 5. And God made two great Lights, the greater light of Grace to rule the children of the day, *Rom.* 8. 14. and the lesser light of Nature to rule the children of the night, *1 Cor.* 11. 14. He made the gifts and graces of the Spirit also, *1 Cor.* 12. 6. And God sets them in the firmament of the Soul, to give Spiritual light upon the faculties thereof, *1 Cor.* 2. 10. and to rule over the children of the day, and over the children of

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the night, and to divide the Spiritual light from the Natural darkness; and God in Christ saw that it was good, *Gal. 5. 1 Joh. 3. 10. 2 Cor. 5. 19.* And the setting of Nature and the dawning of Grace are the fourth day, *Prov. 4. 18.*

And God saith, Let the sanctified affections bring forth abundantly the graces that have Spiritual life, *Col. 1. 9, 10. Phil. 1. 11.* and Faith that may fly above the earth in the open firmament of heaven, *Heb. 11. 1, 27.* And God createth great effusions of Spirit, *Acts 2. 17.* and every lively act of grace that moveth, which the sanctified affections bring forth abundantly.

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abundantly after their kinde;  
*Eph.2.10.* or according to the  
measure of grace received,  
*Eph.4.7. Rom.12.3. 1 Pet.4.*  
*10.* and every winged act of  
faith after his kind, *2 Tim.1.6.*  
And God in Christ sees it all  
good, *2 Cor.5.18,19.* And God  
blesseth them, saying, Be fruit-  
ful and multiply; and fill the  
affections in the souls of my  
regenerated servants, *2 Cor.9.*  
*8. 2 Pet.1.2.* And let Faith  
multiply in the earth, *1 Thess.*  
*3.12. & 4.10.* And the setting  
of Nature and the dawning of  
Grace are the fifth day, *Prov.*  
*4.18,19.*

And God saith, Let the Soul  
bring forth every living grace

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in the Spirit, *Gal. 5. 25.* after his kinde; serviceable charity, gracious humility, and moral actions also after their kinde; and it is so, *Col. 1. 10.* And God makes the moral vertues and qualities after their kinde, and every good inclination that moveth in the Soul after his kinde, *Phil. 2. 13.* And God through Christ sees it all good, *Joh. 3. 16.* And God saith, Let us make the New Creature in our Image, after our likeness; and let him have dominion over the corruption of Nature, and over the Prince of the Air, and over all earthly and carnal things, and over every Serpentine evil that creepeth



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creepeth upon the earth, *1 Joh. 5.4. Rom. 6.14.* So God created the New Creature in his own Image, in the Image of God created he him, *Col. 3.10.* stronger and weaker vessels created he them, *Mat. 15.28. Luke 7.9. Mat. 14.31.* And God blesseth them, *Mat. 25.34.* and saith unto them, Be fruitful, *Joh. 15.8. Col. 1.10.* and multiply, and replenish the earth, *1 Cor. 3.6,7.* and subdue it, *1 Joh. 5.4. Joh. 16.33.* and have dominion over the lusts of the flesh, and over the Prince of the Air, and over every evil affection that moveth in the Soul, *Gal. 5.24. Eph. 6.16.* And God saith, Behold, I have

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have given you every Promise bearing the seed of all good things, which are in this life, or that to come, 2 *Pet.* 1. 4. and every benefit by Christ, wherein is the fruit of Faith, to their souls it shall be for Spiritual nourishment, *Joh.* 6. 27. And to every poor penitent, and to every faithful soul, and to every Creature upon earth, wherein there is Spiritual life, I have given every gracious Promise for Gospel-Manna, *Rom.* 1. 17. And God in Christ sees every thing that he hath made, and behold, it is very good, 1 *Joh.* 5. 9. So the setting of Nature and the dawning of Grace are the sixth day, *Pro.* 4. 18. Thus

*The Holy Land*

Thus the New Heavens and the New Earth are finished, 2 Pet. 3. 13. and all the Host of them, 1 Cor. 1. 2. There remaineth now a Rest to the people of God : For he that is entred into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man come short thereof, after the sad example of the unbelieving Israelites, Heb. 4. 9, 10, 11.

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A Meete

## A Help Meet.

*And the Lord God said, It is not good that the man should be alone : I will make him a help meet for him, Gen. 2. 18.*

**V**When Christ had withdrawn himself from his Spouse, and she was left alone, then was it that the watchmen wounded her, *Cant. 5. 7.* When God hid his face, then it was that *David* was troubled, *Psal. 30. 7.* When the Church of God (to whom he is married, *Fer. 3. 14.*) suffers an eclipse of his favor by reason of the interposition of  
their

their sins, then look for the Sword, Pestilence and Famine, *Lev. 26. 25, 26.* When the Bridegroom is taken away, then mourning comes in season, *Mat. 9. 15.* And when the poor Soul wedded to Christ, the Gospel-love-sick Soul supposeth her self a widow, her Husband seemingly withdrawn, and his love onely in the wonted comfortable evidences thereof though but for a time withheld, then is she presently sued to by the world, and courted by the infernal Rhetorick of a Joynture as large as ever Satan offered our Savior; that were it not for the sufficiency of grace  
left

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left with the Soul, as a Pledge of Christs return to her, she might be endangered of waxing wanton against him, and then beware of a second marriage, whereto is intail'd damnation, *1 Tim. 5. 12.* It is not good then the Soul should be alone, alone without Christ, without the sufficiency of the merit of Christ, without the purity, holiness and righteousness of Christ, without the Spirit of Christ, without the gifts, graces, light and comfort of the Spirit: Therefore saith the Lord God, *I wil make man a Help meet for him,* and send him my onely Son out of my own bosom, *Joh. 1. 18.* that shall

shall be made flesh of his flesh,  
*Rom.1.3.* that man may be-  
come Spirit of his Spirit,  
*1 Joh.4.13. Eph.4.4. A Help*  
*meet for him*, touched with  
the feeling of his infirmities,  
and in all things (sin excepted)  
like himself, through whom  
he shall finde Grace to Help in  
time of need, *Heb.4.15,16.*

In Nuptial elections is re-  
quisite not onely an equality  
of age, a fortune proportion-  
able, a likeness of disposition,  
an identity of hearts, a suit-  
ableness of person, but spe-  
cially a sympathy in Religion:  
Though the unbelieving hus-  
band may in time be sanctified  
by the believing wife, yet this  
is

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is no warrant for Believers to yoke themselves with Infidels either in opinion or practice; it is not meet that one flesh should be of two Spirits. When an aged Matron, past the years of discretion, joyns hands (hearts not likely) with her Grandchildes contemporary, her gray hairs may in Joynture have plentiful Sorrow to the grave; her gold may bribe lust from him, it will buy no love: It is not Meet that she who hath one foot in the grave, should have the other in the cradle. A superannuated wife is no Help meet for an unexperienced man, nor plausible youth for froward



froward old age; raw flesh is but an ill Plaister for rotten bones. He that in his nonage marries another in her dotage, commits Bigamy; his lust hath one wife in Possession, his love another in Reversion. A beautiful woman is no Help meet for a jealous man; nor a humorous man for a chollerick wife: A prodigal wife is no Help meet for a liberal man, nor a covetous Miser for a charitable wife; a generous disposition is no Help meet for a Churl, nor a woman of lightness for a Gown-man of sobriety and discretion. Great and uncertain are the hazards which he runs, that exchangeth  
a single

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a single for a married life; yet,  
it is not good that man should  
be alone, therefore saith God,  
I will make him a Help meet  
for him, Gen. 2. 28.

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**Fig-leaf-Aprons.**

*And the eyes of them both were  
opened, and they knew that  
they were naked; and they  
sewed Fig-leaves together,  
and made themselves aprons,  
Gen. 3. 7.*

**A***Nd the eyes of them both  
were opened, ] Unhappy  
[eye-salve ! we never saw well  
[since our eyes were open; our  
native*

native innocent simplicity  
knew more happiness in an  
hour, then all our knowledge  
and acquired parts could ever  
since: It's no wonder the weak  
are stiled Innocents, and  
knowing men prove so vicious.  
The Sons and Daughters of  
*Eve* to this day are opening  
their eyes; may their know-  
ledge prove happier then hers:  
*Let us be wise, but to sobriety,*  
Rom. 12. 3. and address our  
selves by faith in all humility  
onely to the Lamb (in whom  
all the treasures of wisdom  
and knowledge are hid) for the  
unclasping of the sealed Book,  
*Rev. 5. 9.*

*And the eyes of them both  
were*

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were opened, and they saw that they were naked; ] stript of the Image of God, of that purity and righteousness wherein they were created, *Ecccl. 7. ult.* naked of the favor of God, naked to the subsequent temptations of the envious one, to the subtile insinuations of that fawning Serpent. Conscience, that before was Vertues Guardian, now becomes Deaths Herald; an imperfect *Idea* of Gods Image defaced: in some, Natures curb through Gods providential care; in others, the Graces magazine by the operation of a higher and supernatural light. That nakedness which was before  
the

the Creators glory, now becomes the Creatures shame; once the embleme of Innocence, the character of Truth, now the livery of Pride, the purchase of a Lye. Come, buy of Christ white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, Rev. 3. 18.

*And they sewed them Fig-leaves together, and made themselves Aprons.]* What? ✕ could a Fig-leaf hide them from God, whose eyes are in every place? *Prov. 15. 3.* A Fig-leaf cover them from him whose eyes run to and fro throughout the whole earth? *2 Chron. 16. 9.* or cloud them from

from his presence, whose very eye-lids try the children of men? *Psal.* 11. 4. Could they think a Fig-leaf to be a plaister of breadth sufficient to salve a Leprosie as epidemical as the world is wide? Could an Apron of Fig-leaves hide a worldful of Impieties? Could a Fig-leaf shelter their Rebellion? hide their Unbelief? cover their Ingratitude? shadow their Pride? cloke their Ambition? cloud their Contempt of Gods Truth? dissemble their Faith in crediting the Devil? palliate their Sacriledge? excuse their abuse of the Creatures to wanton lust? or conceal the Temporal

poral and Spiritual murder of themselves and their posterity: Such Fig-leaves Aprons are never out of fashion, are made and worn by their naked Issue to this day. The Atheist wears the Fig-leaves of Ignorance, and the Ignorant the Livery of an Atheist; the Prophane garb themselves with the Fig-leaves of gallantry and heroick mindes; the Idolater hath whole Groves of Fig-leaves, to shadow his worshipping the Host of Heaven; the Heretick sows his Fig-leaves in his brain, and hath an Apron for every Heresie; the blinde Ceremonialist sitting still on brood on  
C his

his Superstition to hatch Promotion, would fain shrowd his Romish Judaism under the withered Fig-leaves of well-worn Antiquity, or the more substantial Aprons of Order and Decency; the Hypocrite, that *Fanus* of Religion, hath his fine-spun Apron, broad Fig-leaves of very specious Sanctity, as if Piety pretended, were not Iniquity doubled; the *Laodicean* hath his Fig-leaf Aprons of a golden Mean, holding it no good policy to engage too far for God, lest Times of Persecution prove too hot for his luke-warm Faith; the Moral honest man stands much on the  
the



the Fig-leaves of his Legal Righteousness, and thinks because he is not what he might be, he is what he ought to be; the high-way Christian thinks himself priviledged by that stile to commit the worst of villanies, under the Fig-leaves of an outward Profession, that if he speak for God he may practice for the Devil; the State-Politician to legitimate the spurious offspring of his projecting brain, hath the fading Fig-leaves of his Princes favor, and the plausible Rhetorick of all affable humility, to cloke the sprouting designs of his unlimited Ambition; dazling the judgements of the

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wife by his ambodextrous  
compliance, attracting by his  
powerful influence the Star-  
gazing Multitude to admire  
the Comet of his rare En-  
dowments, whilst himself lies  
forging in the Vault of his  
double heart, some sugar'd  
Poyson for the ruine of them  
both; the envious man co-  
vers the venom of his heart  
with the Fig-leaves of equivo-  
cating kindeness, and under  
the vizard of much sweet de-  
portment, will handsomly be-  
guile you to become his instru-  
ment of your own destructi-  
on; the Covetous man weaves  
specious pretences of impar-  
tial Justice, and therewith  
makes

makes Fig-leaf Aprons for his  
fordid Oppression, calls his  
Covetousness, Praise-worthy  
providence, his Extortion, Da-  
mage-recompence; and his  
Usury nothing but Considera-  
tion-money, in token of grati-  
tude; the Proud, for want of  
other Fig-leaves, will glory in  
an apish-fond-affected humili-  
ty; the Drunkard thinks him-  
self the onely good Compa-  
nion, and rusheth into all ex-  
cess of Ryot, under the no-  
tion of good-fellowship; the  
Adulterer wallows in the mire  
of his lust, and glories in his  
shame, that it more tends to  
Natures credit then his dis-  
grace; more an ornament

wherewith he is well qualified, then a vice whereby he is heaven-excluded, 1 *Cor.* 6. 9. and acts the beast under the Fig-leaf of a venial sin. Thus the accursed progeny of the first *Adam*, are still vainly sewing Fig-leaves together for their nakedness, whilst the new-born Issue of the second, covered with the white Robes of his Righteousness, are clothed with the garments of salvation, *Isa.* 61. 10. and shall stand before the Throne, and before the Lamb, with palms in their hands, *Rev.* 7. 9. when these Fig-leaves shall be useless, save to kindle the fuel of chaff and stubble to everlasting burnings,

ings, 2 Pet. 3. 7. and be the sad Remembrancer of their Parents Apostasie, when they sewed Fig-leaves together, and made themselves Aprons, Gen. 3. 7.

---

## The first Martyr.

*And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel, and slew him, Gen. 4. 8.*

**A***ND Cain talked with Abel his brother,] So did Esau with his heart, when resolved*

32 *The Holy Lembeck.*

on the like fratricide, *Gen.* 27.  
41. Trust not any brother that  
will supplant, *Fer.* 4. 9. the  
honestest tongue may have the  
strongest poyson of Asps un-  
der it. *Solomon* dissuades thee  
from going into thy brothers  
house in the day of thy cala-  
mity, *Prov.* 27. 10. Envy not  
the wicked, yet familiarize not  
thy self with them, for their  
heart studieth destruction, and  
their lips talk of mischief, *Pro.*  
27. 10.

*And it came to pass when  
they were in the field,*] Solitary  
places are the Devils vaults,  
witness the Garden, when he  
beguil'd the first *Adam*, *Gen.* 3.  
witness the Wilderness, when  
he

he tempted the second, *Mat.* 4.1. God said betimes, *It was not good for man to be alone, Gen. 2.18.* Chaste *Joseph* knew it well, *Gen. 39.11.* And wo to him (saith the Preacher) that is alone, *Eccles. 4.10.* indeed the field is the proper place of blood for man to act the beast in; But he that formed the eye, shall he not see? *Psal. 49.9.* yes; and the man of blood shall not live out half his days, *Psal. 55.23.*

*And Cain rose up against Abel, and slew him.]* Here the Serpents seed hath bruised the heel of the womans, *Gen. 3.15.* The seed of all true Religion slain from the beginning

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of the world. Innocent *Abel*!  
the first Martyr that suffered  
for Religion, and lively Type  
of Christ, of Christ the Prince  
of Martyrs; the heel of the  
blessed Seed bruised, a Type  
of what the Head himself  
should suffer. Bloody *Cain*!  
the first Apostate after that  
first Evangelical Promise, the  
first builder of that spiritual  
City of the Wicked, the Seed  
of the Serpent, founded in his  
brothers blood; the true por-  
traiture whereof is Mystical  
*Babylon* or *Rome*, founded by  
*Romulus*, by the like example  
of fratricide, in the murther  
of his brother *Remus*; the  
Seat of the Beast and of the  
Whore



Whore (by whose Authority Christ himself was slain) since drunk with the blood of his Saints, and still breathing out blood and slaughter to every *Abel*, that refusing to communicate in her Spiritual Whoredoms, will not with her offer the earthly Sacrifice of *Cain*, the fruits of the ground, which hath nothing of Faith or the Spirit in them. Thus Goodness and Envy, like *Rebecca's* Twins, the one is never born without the other; If God hath more respect to *Abels*, then to his brothers Sacrifice, by his brother shall himself be Sacrificed: Goodness is ever accompanied with danger,

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danger, and he indeed is onely  
Martyr-proof, that dares be  
good. The wicked would be  
rather blinde, then see Reli-  
gion thrive, or vertue flourish;  
had God loved *Abel* less, *Cain*  
would have loved him more;  
his favor with God, purchased  
his Brothers hate, so that he  
needed not to have slain *Abel*,  
whom he had murdered be-  
fore, *For whosoever but hateth*  
*his brother, is a martherer,*  
*1 John 3. 15.* Both these Bre-  
thren did Sacrifice to the  
Lord, yet *Cain* must have  
*Abels* blood, for offering that  
in faith, which himself did  
with a false heart: How pa-  
rallel doth this run to the *Cains*  
of

of this Age? who with the faithful once walked in the House of God as Friends, yet now stile them Enemies to God for the service of his House; is not this to slay thy Brother? Nothing acutes the Spirit of a man to assay some desperate design, as desire of revenge; and he that's caught in this whirlwind, lives like the Salamander in the fire; 'twas desire of revenge that hurld *Charls* the Sixth of *France*, incens'd against the Duke of *Britain*, into a Bedlam-Lunacy; discontent and emulation beget this passion; if sin get not Priority of Honor from desert, desert shall have Priority

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rity of Fate. *Cain* here in reference to his Brother *Abels* death, deals with his Fathers Posterity, in respect of Gods glory, as the rich Man in *Quintilian* did with his garden Flowers in respect of his Brothers profit, poyson them all, because his Neighbors Bees should suck no more Hony from them; and hazards eternal life, onely to abreviate his Brothers temporal, looking at him, as they in *Lucians* Rock of Honor, with an envious eye, proud of his own ruine for anothers damage. Every other sin hath some pleasure in it, or admits excuse, envy alone wants both. *Angebat illum non proprium*

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*proprium peccatum, sed fratris  
prosperitas*, saith *Theodoret*,  
'twas his Brothers happiness  
that gall'd him. Presidents  
hereof Divine and Humane,  
we may flye and read; *Jacob*  
and *Esau*, *Saul* and *David*,  
*Rachel* and *Leah*, *Gen.* 30. 1.  
*Joseph* and the *Patriarchs*.  
*David* also had a touch of this  
vice by his own confession, in  
*Psalme* 37. but all these sylla-  
ble'd to a word, cannot spell  
*Cain*, cursed *Cain*, yet reprie-  
ved and life continued, even  
for the same cause that other  
Murtherers lose it, that he  
might live a stigmatiz'd exam-  
ple in this unpeopled condi-  
tion of the worlds non-age;  
branded,

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branded, to the terror of all  
that should afterward behold  
the spectacle; cursed from the  
earth, drunk with his Brothers  
blood, now spews out his own;  
banished the presence of God,  
to become the lively Image of  
the deadly state of sinners out  
of Christ; dead whilest alive,  
a moving Sepulchre, the De-  
vils Captive, damnations first-  
born, Hells heir, Heavens  
exile, and the Earths vaga-  
bond; his own fury a horror  
to himself, indeed Hells Com-  
pendium: O tremble then  
thou man of blood, whoso-  
ever thou art, guilty of mur-  
ther either by the Tongue or  
Sword! Tremble ye Perse-  
cutors

cutors of the Saints of God,  
their blood shall never quench  
Hell, sheath your malice yet ;  
swell not against conviction of  
Conscience, for in those Ori-  
ent days of Gospel-light, it is  
not possible you can think to  
do God good service by  
slaughtering the lambs of hea-  
ven. Remember, God is a  
Spirit Infinite, his very Ef-  
sence proclaims what kinde of  
Worship he doth challenge  
and expect from his Creatu-  
ral Image. Touch not any  
*Cains* blemished Sacrifice ;  
offer with righteous *Abel*, and  
if thou suffer with him, *Amen* :  
Welcome to the Marriage of  
the Lamb ; thy blood shall  
from

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from the Altar cry for Justice,  
not unequivalent to that on  
*Cain*, when he slew his bro-  
ther, *Gen.* 4. 8.

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*The Holy VValk.*

*And Enoch walked with God,*  
*Gen.* 5. ver. 24.

**A***nd Enoch walked]* not in  
the counsel of the un-  
godly, *Psal.* 1. 1. not in the  
ways of evil men, *Prov.* 4. 15.  
not in froward and strange  
ways, *Prov.* 21. 8. not in the  
broad way that leadeth to de-  
struction, *Matt.* 7. 13. not in  
the way of bribery, *Isa.* 33. 15.  
whose



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whose Tabernacles shall be consumed by fire, *Iob* 15. 34. not in the company of riotous men, *Prov.* 28. 7. not in ways seeming right onely in his own eyes, *Prov.* 12. 15. not in ways of discord, but in love, *Eph.* 5. 2. not disorderly, *2 Theff.* 3. 6. not after the imaginations of a corrupt heart, *Ier.* 9. 14. not as driven with every wind of Doctrine; *Eph.* 4. 14. not as a stumbling block in the way of the blinde, *Levit.* 19. 14. not without wisdom towards them that are without, *Col.* 4. 5. not wandring from God, *Psal.* 119. 10. nor turning aside from his Commandments, *Dent.* 17. 20. not walking  
ing

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ing after the flesh, but after the Spirit, *Rom.* 8. 1. And

*With God,*] before him with a perfect heart, *Gen.* 17. 2. in his Statutes, keeping close to his Commandments, *Levit.* 26. 3. in all the ways which the Lord his God commanded him, *Deut.* 5. 33. *Ier.* 7. 23. in the ways of righteousness, wherein is life, *Prov.* 12. 28. in the good way, *Ier.* 6. 16. walking in his house with a perfect heart, *Psal.* 101. 2. doing the will of God from the heart, *Eph.* 6. 6. perfecting holiness in the fear of God, *2 Cor.* 7. 1. believing with all his heart, *Acts* 8. 37. living in all good Conscience before God,

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God, *Acts* 23. 1. always void  
of offence, *Acts* 24. 16. seek-  
ing the Lord with his whole  
desire, *2 Chron.* 15. 15. in  
whose heart God hath so put  
his fear, as that he shall not de-  
part from him, *Ier.* 32. 40.  
giving himself unto Prayer,  
*Psal.* 109. 4. continuing in-  
stant therein, *Rom.* 12. 12. me-  
ditating on Gods Precepts,  
*Psal.* 119. 15. holding fast the  
mystery of Faith in a pure con-  
science, *1 Tim.* 3. 9. alway  
speaking the truth in love,  
*Ephesians* 4. 15. refraining  
his feet from every evil way,  
*Psal.* 119. 101. yea, hating  
every false way, *Psal.* 119. 104.  
abhorring that which is evil,  
and

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and cleaving to that which is good, *Rom.* 12. 9. regulating his conversation by the rule of Gods Word, *Psal.* 119. 9. delighting himself in the Almighty, *Job* 27. 10. and in the Law of the Lord, *Psal.* 1. 2. and in his Statutes, *Psalms* 119. 16. worshipping God in the Spirit, *Phil.* 3. 3. whose confidence is in the Lord only, *Prov.* 3. 26. having none in the flesh, *Phil.* 3. 3. conformed to the image of the Son of God, *Rom.* 8. 29. and ordering his conversation aright, *Psal.* 50. 23. taking such heed to his ways, *Psalms* 39. 1. that they all please the Lord, *Prov.* 16. 7. walking  
still

still in the day without stumbling, *John* 11. 9. uprightly, *Psal.* 15. 2. righteously, *Isa.* 33. 15. worthy the vocation wherewith he was called, *Eph.* 4. 1. worthy of the Lord, *Col.* 1. 10. circumspectly, not as a fool, *Eph.* 5. 19. honestly towards them that are without, 1 *Theff.* 4. 12. committing all his ways unto the Lord, *Psal.* 37. 5. like a peculiar vessel, zealous of good works, *Tit.* 2. 14. and undefiled in the ways of the Lord, *Psal.* 119. 1. all the preparations of whose heart is from the Lord, *Prov.* 16. 1. whose help, *Hos.* 13. 9. and whose hope is in the Lord his God, *Psal.* 146. 5. in whom  
the

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the Lord hath not beheld iniquity, *Numb.* 23. 21. for he walketh in Christ, as having received a promise of him, *Col.* 2. 6. indeed as a just man like *Noah*, *Gen.* 6. 9.

Mark then the perfect man, and behold the upright, for the end of that man is peace, *Psal.* 37. 37. whereof there is none, saith my God, to the wicked, *Isa.* 48. 22. *Be ye therefore perfect, even as your Father which is in heaven is perfect*, *Matth.* 5. 48. Fear God and eschew evil, for which God himself to the Devils face honored *Job* with the high Characters of perfection and uprightness, *Job* 1. 8.  
Walk

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Walk before God, and be thou perfect, *Gen. 17.1.* *Noah* was a just man, and perfect in his Generation; why? because he walked with God, *Gen. 6.9.* Perfect, even this side heaven, which is more then *PAUL* would ascribe unto himself, *Phil. 3. 12.* Perfect, though not in regard of parts and degrees, yet in regard of the truth and soundness of Grace, *1 Pet. 5. 10.* Sanctifie therefore your selves, and be ye holy, for I am holy, saith the Lord, *Lev. 11. 44.* Walk in holiness and righteousness before him all the days of your life, *Luke 1. 17.* See that on your hearts be written, on your lips, im-  
D                    printed,

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printed, and on your hands  
engraven, nothing but holi-  
ness to the Lord, *Exod.* 28. 36.  
have all your fruit unto holi-  
ness, that your end may be  
everlasting life, *Rom.* 6. 22.  
stablish therefore your hearts  
in holiness, *1 Thess.* 3. 13. then  
perfect it in the fear of God,  
*2 Cor.* 7. 1. and thus, like *Enoch*,  
walk with him, *Gen.* 5. 24. and  
thou shalt never see the second  
death, *Iohn* 8. 51.

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The



## The Ark.

*But with thee will I establish  
my Covenant, and thou shalt  
come into the Ark, Gen. 6.18.*

**S**In and Judgement are both  
ripe together, the over-  
flowings of the one presage  
a deluge of the other: Let  
favor be shewed to the wicked,  
yet saith the Prophet, will he  
not learn Righteousness; but  
when judgements are in the  
earth, the Inhabitants of the  
world become better Schol-  
lars, *Isa. 26. 9, 10.* Yet forty  
days and *Nineveh* shall be de-  
stroyed, *Ion. 3.4.* but *Nineveh*  
D 2 repented,

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repented, and was not, *ver. 10.*  
yet seven days and the world  
shall be drowned, *Gen. 7. 4.* but  
*Noah* believed and was not,  
*Gen. 6. 8.* Sin is so antypathal  
to the holiness of God, as it  
made him repent mans Crea-  
tion, and grieved him to the  
very heart, *Gen. 6. 6.* A few  
drops of true penitential tears  
might have saved the whole  
world from drowning, and  
have caused God (in all holy  
sobriety be it spoken) to have  
repented of his repenting. The  
world was now One thousand  
six hundred fifty six years old,  
when God opened his Cham-  
ber windows, those heavenly  
Sluces, and Epitomiz'd the  
whole

whole Creation in an Ark ; indeed a very lively Type of the Church of God, the Ark of all the faithful ; But where are the Mountains of *Ararat* ? Compute as many years from our Saviors Incarnation , as was to the Flood from the worlds Creation ; and by the late asswagement of the Anti-christian waters in all the world, as by the returns of some Doves ( sent forth the Ark for that purpose ) with Olives in their mouths, and by the non-returns of others we may probably conjecture , there may be no great disparity of years 'twixt the Rest of Type and Antitype. In-

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deed judgement is already begun at the house of God, now what shall be the end of them that obey not the Gospel; nay, of them that strike a League with Hell as much as in them lies, to ungospel the Gospel, trampling on the blood of the Covenant, counting it an unholy thing: Thus the mystery of Iniquity still continues working, till that Antichristian Leviathan be revealed, whom with his gygantick brood the Lord shall consume with the Spirit of his mouth; *But with the Faithful he will establish his Covenant, and they shall come into his Ark, Gen. 6.18.*

Blood

## Blood for Blood.

*He that sheddeth mans blood, by  
man shall his blood be shed,  
Gen.9.6.*

**I**T is murther not to punish  
it: If detraction be breach  
of Charity, or to deny a perish-  
ing beast the courtesie of our  
ayd be Inhumanity, what me-  
rits he that transforms the  
Image of God into the sub-  
stance of Death: To acquit  
the Murtherer, is to be guilty  
of his life, and without true  
penitence he shall dye by that  
Book which saved him: He  
that refuseth to undefile the

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Land of that blood wherewith it is polluted, by taking satisfaction for the life of a Murtherer, delivers up the whole body of a Nation to the judgements of God; to keep an ulcerous member from the Justice of man, does what in him lies to justify the Executioner of Hel against the Charter of Heaven; twice murders the innocent that was slain before, entails the guilt of blood on the Land and his own Posterity, commits in one act Oppression and Sacriledge, by denying Justice to quick and dead, and basely self-murthers his own soul.

Butchery, with the Jew, is  
honored

honored above the Liberal Sciences, and long experience requisite to that Arts perfection; they have a Book of Shamble Constitutions, and in the most difficult cases they consult with some Learned Rabbi, that the Jew Butcher had need be half a Physitian in Anatomizing, and half a Rabbin in cases of Conscience; and who knows but that many of those Jewish Physitians, which in our days practicing murder, kill by Authority, after a Prentiship served in the Drugsters slaughter-shop, came themselves (whether they send others) from the Shambles.

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But who shall shed his blood  
 that sheds his own ? that wil-  
 fully neglects the means of  
 life ? that makes this poyson  
 his Evening-draught ? this  
 Knife his Cut-throat ? that  
 Bough his Gallows ? or yon-  
 der Pool his Grave ? that kills  
 himself dead-drunk ? that eats  
 himself Carrion-dead, glutto-  
 nously biting of his thrid of  
 life, whilest he delves his grave  
 with his own teeth ? that ex-  
 hausts his vitals in a stews, and  
 fornicates with hell ? who thus  
 becomes his self-destroyer, is  
 a Rebel to that God that made  
 him, a Vagabond from his pre-  
 sence for ever ; is an Enemy  
 proclaim'd in Hell to all Reli-  
 gion ;



tion ; is a Traytor to Reason ;  
an Apostate to Sence ; a Fool  
to the very Bruits ; and a  
Slave to the Devil. Who shall  
shed his blood that hates his  
Brother ? for he's a murtherer  
too, 1 *John* 3. 15. that re-  
strains charity, or usurps re-  
venge, the Prerogative Royal  
of the most High : Who shall  
shed that Pastors blood that  
starves his Flock, or errone-  
ously mis-guides them by his  
life or Doctrine, like Sheep  
unto the slaughter ? Who shall  
shed that Lawyers blood, that  
most butcherously cuts his  
innocent Clyents throat, by  
betraying his righteous Cause  
for a bribe, ore-ballancing an  
honest

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honest Fee, prostrating the nakedness of truth to the foul insultings of corrupt injustice : that with-holds the truth in unrighteousness : that *Janus*-like, looks both ways at once, and hath an Ambodextrous tongue to suck blood from both, yet distribute right to neither : Who shall shed that Empericks blood, that kills others that himself may live : that practises on the Bodies of men with less conscience then he takes fees ; and destroys more lives by his desperate ignorance, then the Judicious Phisitian by his Chymical Practice : Who shall shed the Machivilians blood, that  
like

like the Wolf in the Breast,  
gnaws out the bowels of his  
Countrey; and to feed his  
vulturous designs, preys on  
that State that bred and fo-  
ster'd him; and rather then  
have his invisible projects  
countermin'd, will cap in hand  
petition the Devil to summon  
a Council in Hell, that may  
furnish him thence with Aux-  
iliary Legions to come in for  
his assistance? Lastly, Who  
shall shed the Usurers blood,  
that sucks out the Vitals of  
his Neighbors Estate with  
Jewish Exaction, and then ex-  
torts his very Liberty from  
him, even Natures Preroga-  
tive, till the last gasp of all his  
Fortune

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Fortune be conveyed him;  
and having onely reserved to  
himself for term of life, a few  
years of beggary and too late  
repentance, entails the remain-  
der of his misery to his injured  
innocent Posterity; whilst  
his own sad soul, to prevent  
the gastly hungerbits of mer-  
ciless Famine, does oft career  
on the resolves of some de-  
sperate courses to the Ship-  
wreck of his Conscience; that  
so being now undone in soul  
and body, state and posterity,  
he may go to his grave (if it  
be his happiness to have one)  
compleatly miserable. But let  
none of these forget, That  
there is a God that judgeth the  
earth,

earth, and hath enacted, *That  
whosoever sheddeth mans blood,  
by man shall his blood be shed,*  
Gen. 9. 6.

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## Babel.

*Go to, let us go down, and  
there confound their Lan-  
guage,* Gen. 11. 7.

**B**Ut yet one Century of  
years expired since the  
Deluge, and behold, the Sons  
of men ripe for a second con-  
fusion ! they are now scaling  
Heaven, not by Faith, but  
Presumption, are daubing up  
a stately Mole-hill, as if they  
meant to ore-top the most  
High, over-power the Al-  
mighty,

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mighty, parley with their Creator, go to Heaven in a carnal way, or at least secure themselves from future Deluges, by erecting this Castle in the ayr for a place of retreat; but the Lord descends from on high, blows off the Pyramide of their Pride, by sweeping away their Cobweb Edifice with the besom of Confusion.

Of these proud Masons, *Nimrod* was the chief, the Captain, the Master Workman, the first Tyrant, and (as some suppose) the first that brought Idolatry in fashion; indeed he erected a very stately Idol, for such ambitious fools to worship

worship as imitate the vapour  
of his brain : To establish  
themselves a Name in all the  
Earth was their grand design,  
they would fain be great, and  
high enough to peep into hea-  
ven; but the dissipation they  
doubted, was the judgement  
they suffered; their attempt-  
ing the prevention of what  
they feared, prevented their  
accomplishing of what they  
projected; and the foundation  
they had laid whereon to build  
their greatness, became the  
ground-work of their ruine.  
They call'd a general Coun-  
cel or rebellious Confedera-  
cy, and voted for a Tower,  
whose top should reach unto  
Heaven;

Heaven; A Fabrick of that heighth, would require a Basis deeper then the Earth; but he that will ascend Heaven, must not lay his foundation in Hell: no question but this ambitious rout; in the results of their desperate resolves, were as well compact as their building, and that as uniform as their Language; but as they went up, the Lord came down, scattered the one, and confounded the other.

Had these men been at *Jerusalem*, when the Apostles inspired with the gift of Tongues became such expert Linguists, they might have seen the like power in a contrary



trary effect to this of *Babylon*; this came by the sin of man, that by the mercy of God; the one from *Babylon*, the other from *Jerusalem*: No marvel then that at this day are such audacious Theomachists in mystical *Babylon*, where that proud Antichristian *Nimrod* exalting himself above God, sits in the Temple as God. Indeed the whole Christian Earth was once of one Language and of one Speech; but when *Babylon* saddled her As, and took a Journey to *Rome*; when they said, Go to, Let us make Martyrs, and burn them thoroughly; when they took the brick  
of

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of their own inventions, instead of *Sions* Stone, a tryed and precious Stone, *Isaiah* 28. 16. and the frothy slime of their own brain, for the well-tempered mortar of the infallible word; and said, Go to, Let us build us a City of Spiritual Whoredoms, and a Tower of Merits, whose top may reach unto Heaven; no marvel then, I say, that the Lord should at the brightness of his coming, scatter those Idolatrous Vermin, or Jesuitical Imps, like dust before the wind upon the face of all the earth, and with the Spirit of his mouth confound the Language of the beast, *2 Thess.* 2. 8.

*Abrams.*

## *Abram's Call.*

*Now the Lord had said unto Abram, Get thee out of thy Countrey, and from thy kindred, and from thy fathers house, unto a Land that I will shew thee, Gen. 12. 1.*

**I**T is the perfect freedom of a childe of God, to come and go at his Command, out of whose service to be manumitted, is the dishonorablest Vassalage under the Sun. Our obedience to God admits not the Sophisms of flesh and blood; to debate the point of obedience with God by delays,

lays, is to enter our selves the Devils slaves without dispute : He that asks leave of his lust to part with it, in obedience to God, seems to take leave of his God, and part with him in obedience to his lust : Nay, if the Land of thy Nativity, or the vastness of thy Possessions ; if the honors of thy State-Offices, or the Profits of thy Corruption therein ; if the quality of thy Birth, or the vanity of thy pleasures ; if the exquisiteness of thy Endowments, or the popular *Hosanna's* of Idolatrous Flattery ; if the Wife of thy Bosom, or the issue of thy Loyns ; if all or any of these counterbalance

lance the least of Gods Com-  
mands, in the scale of thy  
judgement or affection, go sa-  
crifice to thy God of flesh, and  
be thine own slave, for thou  
art not yet selfless enough to be  
employed in the service of the  
Most High; indeed, *God is  
able of the stones to raise up  
children unto Abraham,* so  
there may be hope of thy  
heart; but till with him thou  
canst deny thy self the pre-  
sent possession of the whole  
earth, for a bare reversion of  
Heaven; till with him thou  
canst answer Gods Call, and  
exchange thy Countrey here,  
for a better hereafter, thy Fa-  
thers House below, for those  
Mansions

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Mansions prepared above,  
thou mayest not expect a *Ge-  
naan* in his bosom, *Luke*  
*16. 22.*

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## God in the Mount:

**O R,**  
*In the Mount of the Lord it  
shall be seen, Gen. 22. 14.*

**N**ot in the Mole-hills of  
men, God never trifles  
away his Miracles, he works  
no wonders beneath the high-  
est pitch of Humane power:  
A Miracle doth presuppose  
impossibility in all below that  
power which wrought it, where  
the

the power of the Creature  
ends; the Almightyness of the  
Creator begins; Miracles of  
Mercy are not wrought, till  
the exigency of the Creature  
calls for the mercy of a Mira-  
cle; it stands not much with  
Gods honor, to interpole his  
power in doing that for the  
Creature which he hath im-  
power'd the Creature to do  
for himself; should God come  
in to mans help, before the  
cure is past the help of man,  
the goodness of his mercy  
would anticipate the glory  
of his power, and the free-  
ness of his love obstruct the  
actings of Faith.

*In the Mount of the Lord it*

E

*shall*

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*shall be seen.*] Therefore not  
in the Valley of Despair, nor  
on the Pinnacle of Presum-  
ption, unless to cut off the  
one, *Numb.* 15.30. or destroy  
the other, *Mat.* 27.5. When  
therefore Poverty doth pinch,  
or nakedness benumb; when  
Persecutions flames threaten  
either to scorch thy soul, or  
burn thy body; when the floods  
thereof menace either ship-  
wrack to thy Conscience, or  
a Land-deluge to all thy sub-  
lunar interests: when the proud  
*Nimrods* of the earth first  
foam out their *Fuliantick* ran-  
cor, to poyson thy sacred cha-  
stity with their Scorpion-Bla-  
sphemies, and then ingulph thee  
lock'd



lock'd in irons, to suffocate  
thee with milder damp in  
their hell-typifying dungeons,  
the portraict of their own  
black souls; when such Ty-  
rants, prodigal of their En-  
gines, and their grand Master,  
by the juncture of all his in-  
fernal Imps, call a Councel in  
hell to persecute thee on earth,  
Cast not away thy confidence,  
the Saints themselves were  
under a Cloud before thee,  
and it was *Israels* Proverb,  
*The Lord will be seen in the*  
*Mount, Gen.22.14.*

## Modest Contentation.

*I have enough, my Brother,  
keep what thou hast unto thy  
self, Gen. 33. 9.*

**T**He gift of refusing gifts, is  
a gift greater then man  
can give; he that can shut his  
hands against the rich, will  
open them to the poor: It is a  
subtile piece of thriving policy,  
to repulse some advantages of  
gain; and the speediest way to  
abound in every thing, is to  
be self-denyingly contented  
with any thing: No man  
thinks he hath enough, but he  
that knows he hath more then  
he

he doth deserve; and no man enjoys what he doth possess, but he that covets no more than he doth enjoy; he that can repulse the temptations of gain, gains by such temptations, whilst the assaults of the repulsed Enemy recoyls to the damage of the Assaylant. The minde contented is a fortress impregnable, it is not whole vollies of Bribes, nor the Canon of Commands Royal, though charg'd with the highest Titles of Honor, or Provenues of State-offices, can make the least breach on the naked out-works of his unprojecting and well-contented minde; but the unsati-

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able and idolatrous wretch, supposing gain to be godliness, acknowledgeth no other Infinite then his own unplenable desire, whilst the other in every estate practising *Pauls* well learn'd Lesson of Contentment, subscribes to godliness as his greatest gain; he takes possession of his own heart, and enjoys himself; he is tenant to no mans estate for term of lust; he is under his high Lord, his own heart-Lord, and thence can command his desires to do homage to none but the Providence of God. This disposition unken- nels the greedy dogs (as the Prophet *Isaiah*, speaking of  
blinde

blinde watchmen, *Isa. 56. 11.* stiles them) That can never have enough, and shews us the hideous darkness of the insatiable gulf of the ravenous desires of the Canibals of this age. Prophane *Esaü* (now no more rough but courteous *Esaü*) may rise in judgement against the Wolves of this Generation, for he so far abhorred such violence, that he modestly refused even what was freely presented him, and said, *I have enough, my brother, keep what thou hast unto thy self, Gen. 33. 9.*

I am that I am.

*Exod. 3. 14.*

**T**O define God, is more properly a Paradox than a Precept in Divinity; indeed, a secret too Metaphysical for the most Logical eye-sight of any created understanding. What God is not, we know; what God is, we know not: thou wouldst fain sublime thy self to a sight of him who is invisible, look with the eye of Faith through the prospective of Christ; and the best way to define God, is to endeavor the practice of that description he makes of himself, in the  
Mystery

Mystery of his Word and  
Volumn of his Works. To  
define an Infinite, is a kinde  
of Blasphemous Contradicti-  
on; and he that thinks he can  
suppose an exact definition of  
God, is one of the Fools that  
says in his heart There's none.  
Canst thou finde out an end  
for Eternity, or beginning for  
Sempiternity? art thou too  
strong for Omnipotency? canst  
thou circumscribe Immensity?  
canst thou confine Ubiquity,  
or confute Omniscieny? canst  
thou exclude Omnipresency?  
then mayest thou in part tell  
me what God is: Beware of  
limiting the Holy One of Is-  
rael; if thou canst see of God

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more then his back-parts, thou  
hast better eyes then *Moses*  
had, whose Commission if the  
Israelites question, behold it  
ratified by that eternal Sub-  
scription, *I am that I am*, Exod.  
3.14.

---

**Loyal Disloyalty.**

*They feared God, and did not  
as the King of Egypt com-  
manded them, but saved the  
men children alive, Exod.  
1.17.*

**T**O obey *Cæsar* for God, is  
the Subjects duty; to o-  
bey him for himself, the Slaves  
vassalage:



vassalage: To obey the Commands of *Cæsar*, wherein he disobeyes the Commands of God, is to make thy Loyalty to thy Prince guilty of rebellion to thy God: To obey God for *Cæsar*, is Mercenary Religion, to obey him for himself, is Filial Obedience: To obey the Commands of God, wherein they contradict the Commands of *Cæsar*, is to render thy fear of God unguilty of over-honoring thy Prince: To have absolute command over all the Creatures, is onely the Creators Prerogative-Royal; to obey this absolute Monarch above all Sublunary Potentates, is  
the

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the Christians Prerogative-  
Loyal. When Humane Laws  
jarring with Gods, make a dis-  
cord in Heaven, thy obedience  
to the former may not make  
it harmony on earth: Our Al-  
legiance to *Cæsar* must swear  
fealty to Gods supremacy, that  
if at any time thy obedience  
to God be unduly convicted  
of disloyalty to thy Prince,  
thy Appeal lies to the Chan-  
cery of Heaven: Gods Will  
is a Law, yet his Peoples Obe-  
dience no Slavery, but perfect  
Freedom; the Prince his Will  
is a Law too, where he hath  
none but Slaves to His Sub-  
jects: Where the Engines of  
State-policy make the wheels  
of

of the Peoples Obedience run Counter to the *Primum Mobile*, or main Spring of Gods revealed pleasure, it may be feared, lest the frame of the whole work, and the body of the Land retrograde to the first *Chaos* of Confusion: Obedience to man rather than God, is as the sin of Witchcraft; yea, the Prince who delivers not his Commands from God, or derives not his Commission from Heaven, neither fears God nor honors himself; and whosoever obeys him in such Commands, is guilty of that obedience, as Treason against the highest Majesty: A special Command from God, legitimates

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mates a thing unlawful in it self, it had not been murther in *Abraham* to have slain his Son; but thus it is not with Princes on Earth, therefore the *Egyptian* Midwives approved their loyalty to God, by their disloyalty to *Pharaoh*; for, *They feared God, and did not as the King of Egypt commanded them, but saved the men-children alive*, *Exod. i. 17.*

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Heavenly

## Heavenly Eloquence.

*Go, and I will be with thy mouth, and teach thee what thou shalt say, Exod. 4. 13.*

**T**He Spirits dictates are the Saints best Rhetorick; the plainest Language where the Spirit is Orator, is too profound for the deepest apprehension of meer natural judgments; not he that hath most learning, but he that hath most grace is best learn'd; he that is seen in all Arts & Sciences is held an able man, but he that hath learn'd Christ is the best Schollar. A poor weak  
Christian

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Christian that doth practice  
Christ, speaks his Language  
with more grace then the most  
exquisite Orator of meer no-  
minal Christians, and hath  
more perswasive Rhetorick in  
his sweet Conversation, then  
many of our learned Gown-  
men in their life and Doctrine.  
There are a Generation of  
men in this refined and new-  
modell'd Age, that have fled  
exceeding high in their ex-  
pression, some think they have  
out-shot all objects of reason  
to comprehend, and of faith  
to believe, as if too mysterious  
to make reasonable sense of,  
and too superluminary to con-  
clude non-sense; this is not  
heavenly

heavenly Eloquence : Others there are that draw their Language to so fine a thrid, that it oft breaks in the spinning, and nought but a Spider crawls from the Web ; sometimes it breaks into sense ridiculous, and sometimes into errors venomous, now into self-interest, and anon into faction ; or if the thrid hold, it serves onely to ~~show~~ <sup>show</sup> Pillows under the drowsie declensions of most uncorrupted Patrons ; neither is this heavenly eloquence : The great Doctor of the Gentiles, *Paul*, that Gospel Orator, accosted not the *Corinthians* with the perswasible inticements of mans wisdom, but  
in

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in demonstration of the Spirit  
and of Power; and this was  
heavenly Eloquence: for when  
the Spirit prompts the heart,  
the tongue cannot but speak  
eloquently; the volubility  
whereof flowing onely from  
some principle of nature, is but  
as the wagging of an Aspen-  
leaf, compared with the Se-  
raphick Language of a graci-  
ous heart, where the Spirit  
giveth utterance: Such Lan-  
guage Christ promised his  
Disciples when called to attest  
his Truth; and such Language  
God promised *Moses* when  
he employed him as his Agent  
into *Egypt*, to unenslave his  
bondag'd people, saying, *Go,*  
*and*



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*and I will be with thy mouth,  
and teach thee what thou shalt  
say, Exod. 4. 13.*

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**Jehovah-nissi.**

*Exod. 17. 15.*

**T**Hey who in their spiritual  
warfare list themselves un-  
der Gods Command to fight  
the Lords Battels, not onely  
have Christ for their Captain;  
but even the Lord of Hosts  
for their *Jehovah-nissi*, the  
Lord for their Banner: Suppose  
the Generallissimo of all the  
infernal Janizaries muster up  
all his Forces, and draws them  
into Battalia against thy naked  
soul,

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Soul, ranking the honors, profits and pleasures of this life on the right wing, the hideous troops of all thy fearful sins on the left, placing thy most conquering lusts in the main body, keeping whole Regiments of that gallant Brigade of most specious Sanctity (whose leader is Spiritual pride) for a Reserve, with divers ensnaring temptations lying in Ambush, with as many occasions and opportunities of sinning, as so many Scouts to discover the state, posture and motion of thy soul; all this supposed, yet the being on thy side thou needest not to fear,  
*For in the Lord Jehovah is everlasting*

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*everlasting strength, Isa. 26.*

4. He is the Church-Militants Banner; against which the gates of hell shall not prevail:

To the wicked the Lord is a consuming fire, dissolving them like the fat of Lambs; but his Church, like *Moses* his Bush, is preserved in the midst of fiery persecutions, to lustre forth as well the glory, as the power of the Almighty.

The Church never yet fought with the Prince of the Ayr, but either won the day by being victorious, or gained by being persecuted: And why? because the Lord was her Banner; and indeed, where the Lord of Hosts leads the Van,  
Victory

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Victory must needs attend the  
Rere: When that stripling  
*David* was to Duel that mon-  
strous *Goliath*, he advanced to-  
wards him onely in the name  
of the Lord of Hosts, 1 *Sam.*  
17. 8. Whilest *Moses's* sup-  
ported arm was Gods Stan-  
dard, *Joshuah* defeated the  
uncircumcised *Amalekites*;  
Therefore *Moses* built him an  
Altar, and called it *Jehovah-*  
*nissi*, *Exod.* 17. 15.

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Stand

## Stand still.

*Fear ye not, stand still, and see  
the Salvation of the Lord,  
Exod. 14. 13.*

**D**istrust, the Brat of slavish  
fear, is the first step leads  
downward to Despair; he that  
will not trust God on his word,  
will scarce confide in his mira-  
cles: To fancy safety out of  
Gods protection, is an argu-  
ment of wretched security,  
and little policy; but to doubt  
his protection in the midst of  
his encompassing mercies, an  
argument of more ingratitude,  
and less faith: As it is most  
desperate

desperate presumption, and an ungracious tempting of God, to stand still when he opens us a doot of flight, and as it were bids us fly for our life, either by revealing us his Will by his Word, or by whispering it in our hearts by his Spirit, or by proclaiming it by his past or present deliverances; so is it a no less desperate Cowardise, and most Atheistical distrust, to fly when God bids us stand, either by shutting against us the door of escape, or by giving us pledges of victory, or promises of protection. It had been a strange piece of self-enslaving and rebellious madness in *Peter*, to have staid  
in

in prison when the Angel unshackled him, and opened the door; yet but an ill-purchas'd freedom in *Paul* to have bribed *Felix Cesaria's* Governor for his enlargement: In our inevitablest straights, we are in all humble observance and faithful patience to attend the pleasure of God, without disputing the Justice of his Providence, and by a holy recumbency, without the least murmuring distrustfulness, to acquiesce in the Faith of his Promises: The invisible Politician may and is oft brought to his wits end, but a just man is never at his Faiths end: Art thou degraded in the world,  
F and

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and undeservedly persecuted :  
stand still, keep an eye to the  
promise, and be strong in the  
faith: Art thou fortune-fallen,  
become poor, and through no  
default of thine cast into pri-  
son : stand still, remember the  
Lord heareth the poor, and  
despiseeth not his Prisoners,  
*Psal. 96. 33.* Art thou ingaged  
in any combate at home with  
Monsters, like *Pauls Ephesian*  
Beasts, or in any desperate  
hazard of life : stand still, ne-  
ver forgetting who it is that  
hath calculated even the very  
hairs of thy head : Thus what  
once *Moses* said to the un-  
bondaged, yet murmuring  
Israelites, let me say to the  
Redeemed,



Redeemed, yet distrustful people of God, when pursued by the heart-hardned *Pharaohs* of this age, *Fear ye not, stand still, and see the Salvation of the Lord*, *Exod. 14. 13.*

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Let me alone.

*Let me alone, that my wrath may wax hot, &c. Exod. 32. 10.*

**T**O will and to do are all one with God; it is the Prerogative-Royal onely of the Almighty, to be able to do whatsoever he pleaseth to will; whatsoever he will he

F 2                  doth,

doth, but all that he can he doth not. Now the power of the Creature, flows from that in the Creator; hence it is that the more we are formed into his likeness, the more prevalency we have with him, and the more victory over our selves. A just man is a wonderful strong Creature; I can do nothing to *Sodom*, saith God to *Lot*, till thou be gone thence, *Gen.* 19. 22. Thus the free condescendency of the Highest, vouchsafes such a voluntary restraint of his Justice, as the prevalent integrity of a righteous man in favor with God, seems to over-power even the Almighty.

ty. The faithful are Gods favorites; rather then their Petition shall be laid aside, his own Mercy shall say *Amen* unto their Prayers. Faith is such a solicitous grace, such an importunate beggar, as it will never leave God alone; yea, the very wicked of the Earth fare the better for the Prayers of the godly; see it in the case of *Sodom*, *Gen.* 18. and here those *Israelites* might have been led to the slaughter like the Calf they worshipped; had not this *Moses* (refusing to be the Adopted Grandchilde of the King of *Egypt*, though his Daughter might have challeng'd him by Providence,

F 3

dence, *Exod.* 2. 5.) now become such a Favorite in the Court of Heaven, that God himself must as it were importune him to slack his importunity, and sue to him to withdraw his suit, and say, *Let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation,* *Exod.* 32. 10.

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The

## The right Interpretation of Scripture.

*Ye shall put nothing to the word which I command you, neither shall ye take ought therefrom, Deut. 4. 2.*

**W**Hen thou readeſt the Scripture, let the Text interpret the Text, and grope not to winde thy ſelf out of the Labyrinth of thoſe ſacred Oracles by the clue of thine own private ſpirit, nor conceit thy ſelf wiſer then the Omniſcient. To wreſt Scripture, is to father a lye on the Spirit of Truth; and he that

E 4. be-

betrays the Word to a sense  
 the Spirit never meant it, So-  
 phisticates the great Seal of  
 Heaven, and hath no share  
 therein, the Plagues therein  
 denounced onely excepted :  
 Whether then thou readeſt to  
 thy ſelf, or expoundeſt to o-  
 thers, do not gloſs the holy  
 Text with unintelligible noti-  
 ons, the Baſtard-comment of a  
 Weathercock-faith, nor be-  
 ſpatter the ſplendor of ſuch a  
 glorious Light; with the ſcarce  
 vapor-proof atomes of an er-  
 roneous muddy judgement;  
 Many Revelations are arrived  
 of late, ſome no queſtion came  
 from beyond the world, are  
 Commiſſioned from Heaven,  
 have

have the Seal of the Spirit indeed, whose authority admits not of dispute; such onely are the faithful interpreters of the holy Language: other Revelations there are, which came from below the world, are Commissioned from Hell, have the Seal of the Beast on them; these also pretend a title to our faith, but believe not every Spirit, 1 *John* 4. 1. To take the crutch from the Lame by the impudent assertions of a blinde, yet wilful judgement, is the inhumanest piece of imperious ignorance in the world; and to mis-guide the doubtful Pilgrim under pretence of a more compendious

way to the New *Jerusalem* then was ever yet discovered, is to incur the curse of Heaven, the thanks of Hell, and the blackest guilt of the highest murther. No Scripture may be construed by the corrupt Dictionary of any ill-byass'd Spirit, or according to the Analogy of private interests; he that strains the Scripture to a note the Spirit never tuned it, perverts it to his own destruction: *Ye shall put nothing to the word which I command you, neither shall ye take ought therefrom, Deut. 4. 2.*

The



## The Foundation of Knowledge.

*The fear of the Lord is the beginning of wisdom, Prov. 1.7.*

**O**F all creatures, Sub-angelical Man is the noblest; of all the parts of Man, the Soul; of all the faculties of the Soul, the Understanding; which if not exercised about her genuine object, the Gospel-fear or true worship of her Creator, merits not the name of Sense; and he that bottoms his knowledge, or lays the Foundation of his wisdom on any other Basis, builds but

on a

on the sand with hay and stubble, and shall finde the edifice soon prove more brittle, then the shell of that brain which built it. Christ the wisdom of the Father is the Corner-stone of ours ; and if other Foundation any man hath laid , the structure, if it prove not his *Babel* in this world, will undoubtedly a Tower of *Shila* in that to come. Whose wisdom begins not with the fear of God , ends in his eternal displeasure : If our wisdom commence with the fear of the Lord, his grace will accompany the progressions thereof, and his glory crown the event : Without this fear  
there

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there may be wit, not wisdom;  
the gravest Sages, without  
are but the most decent fools;  
and the choicest extractions  
of their unsanctified brain; but  
the Chymistry of vapore  
prophaneness, or at best, the  
high Magick of most learned  
Lunacy; *For the fear of the  
Lord is the beginning of wis-  
dom, Prov. 1. 7.*

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The

## The poor Mans Advocate.

*Withhold not good from them  
to whom it is due, when it is  
in the power of thy hand to  
do it, Prov. 3. 27.*

**R**Ob not the Poor of the  
Tribute of thine Alms,  
lest at the general Assize or  
Grave-delivery they indict  
thee of Sacriledge. The poor  
mans Box is Gods Exchequer,  
and he that adds not to it,  
takes from it. There is not a  
mite given in charity on earth,  
but is recorded for a pound in  
Heaven; yea, a Cup of cold  
water.

water flowing from the bowels  
of Compassion, may so swell,  
that out of his belly shall flow  
even Rivers of Living water:  
There's not a poor man that  
asks a peny of thee, but thou  
art so much indebted to him,  
that in case he commence his  
Suit in *Forma Pauperis*, and  
prefer a Bill in the Chancery  
of Heaven by way of Petition  
against thee, it may be feared  
an *Ite Maledicti* may issue  
forth to thy everlasting and  
inevitable ruine. Thou owest  
God more for the Poors ask-  
ing a peny of thee, then they  
could thee, hadst thou freely  
given them a pound; for in the  
one thou owest God praise for  
the

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the opportunity of doing good; but in the other they have but their own due, and thou doest but thy duty: Wherefore, *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it,* Prov. 3. 27.

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*The contented Spirit.*

*Drink waters out of thine own Cistern, and running waters out of thine own Well,* Prov. 5. 15.

**D**ispleasure not a friend to be a slave to thine own lust, thy rags are Robes with  
con-

contentation; if thou hast not  
a mite for the Poor, endow  
them with thy Prayers; feast  
on thine own Lentils; quaff  
thy penitential tears, in stead  
of luscious wines, and count  
thy sins in stead of pounds;  
keep thy thoughts at home,  
and let not thy ambition climb  
beyond thy Makers pleasure;  
crack not the Misers heart-  
strings by countermining poli-  
cy to rob him of his co-  
vetousness: If thou hast a  
yolk and a shell, never keep  
house at another mans Table;  
its better be a Snail in his  
shell, then a Lyon in a Grate:  
Give the Devil his due, and  
plunder no man: Do not  
cut

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cut a purse by Law, nor lay  
the foundation of thine own  
curse upon the ruines of an-  
others happiness: Let both  
eyes be but single-sighted,  
and let not thy tongue be  
double-hearted: Rejoyce in  
the wife of thy youth, but let  
thy Neighbors alone: *Drink  
waters out of thine own Ci-  
stern, and running waters out  
of thine own Well,* Prov. 5.15.

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The



## The Arm of Flesh.

*Cursed is he that maketh flesh  
his Arm, Jer. 17.5.*

**H**Is is but a wing'd prospe-  
rity, whose happiness is  
center'd in his riches; and his  
no stabler honor, whose am-  
bition in the peoples breath;  
the one builds Castles in the  
ayr, and the other inhabits  
them; the one counts himself  
in heaven, when his neighbor  
is in hell, or in his debt; the  
other blesses himself as suffi-  
ciently immortal, if some  
courteous Historian may be  
purchased to foist his noble  
acts

acts into the Margent of a Chronicle; the one erects the golden Calf, and the other worships it, both are an abomination to the Lord: For what greater dishonor can be done the Creator, then to attribute his Attributes to the Creature. When the Sword gives Laws, the well-lined bags of the one will prove but pin-proof; and when Deaths Herald summons the surrender of the Souls Cittadel, titles of Honor will prove but a Cobweb-guard for the other: It is not Armies of men can secure thee in a Famine, nor thousands of Granaries in a Pestilence, nor either

ther of these supply its proper defect if thou rest thereon; whole vollies of prayers, unless levied by the eye of Faith, cannot prevent the incurſion of the least of all Gods judgments: All the policy of the world knows not how to quench the least flash of Lightning; the highest endowments of the most refined brain, the noblest spirit of the mightiest Champions; the eloquentest beauty amongst Natures darlings, have not Rhetorick enough to perswade Death to desist, though for an hour: He that speaks by his own eloquence, may gallantly plead the posthaste of his own ruine; he

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he that fights upon his own strength, is in actual war with himself; he that prays by his own spirit, hath them heard by his own ears: Say not then to either of these, This shall be my Sanctuary; for, *Cursed is he that maketh flesh his Arm,* Jer. 17.5.

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### Custom in Sin.

*Can the Blackmore change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil,* Jer. 13.23.

**C**ustom is a Law to the wicked, saith *Solomon* in his

his wisdom; yet though sin and thou are Twins by nature, let not thy natural corruption practice it self into a habit, lest the Devil claim thee by prescription: Hell hath some title to the Customary sinner, for all such desperate shipwracks of Faith fall within the Devils Royalty. To habituate our selves in evil, is what in us lies to deuest our selves of all possibility of doing good; and he that from the cradle to the crutch sins away an age, may as soon command his gray hairs to resume their youthly colour, as incline a thought to Piety without a Miracle of Mercy: Every Customary sin,  
like

like the sin of hypocrisie, hath more then one sin in it, every such sinner keeps the Records of Hell, and is the Devils best Customer: Its easier for the Devil to speak truth, then for the Customary sinner to act it: He that accustoms himself to lye, will sooner perjure his conscience, then confine himself to truths; he that accustoms himself to theft, will sooner be hang'd for a rush, then deny himself the guilt of murther to purchase a purse; he that accustoms himself to be drunk, will sooner starve his posterity then be manacled to the rules of sobriety; he that accustoms himself to women,  
will

will sooner be pox'd, then be  
wedded to chastity; and he  
that accustoms himself to  
swear, will rather be damn'd  
then be out of fashion: *Can  
the Blackmore change his skin,  
or the Leopard his spots? then  
may ye also do good that are ac-  
customed to do evil, Jer. 13. 23.*

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## Prevalency in Im- portunity.

*He had power over the Angel,  
and prevailed, Gen. 32. 28.*

**A** Waiting Importunity is  
the childe of Faith, but  
G im-

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impatient Sollicitousness the  
brat of Presumption: To  
wrestle with the Lord by be-  
lieving, is Saint-like, but to  
fight with him by presuming,  
Devilish. To the woman of  
Canaan Christ said, *Be it un-  
to thee even as thou wilt*; but  
to Zebedees wife, *Ye know not  
what ye ask*: The graceless  
Judge who neither feared God  
nor regarded man, was yet  
conquered by an Importunate  
Widow. *Let me alone*, saith  
God to Moses, when Israel was  
at their Calf-Idolatry, as if  
his importunity had even  
bound (with reference be it  
spoken) the hands of the Al-  
mighty, and prevail'd with  
him



him to repent of the evil he intended them, *Exod.* 32. 14. Heavens gate flies open at the importunity of a Righteous man, where Gods will takes place of ours, and patience hath her perfect work; and again, Heavens windows shall not open for three years and an half together, if *Elias* pray so, *James* 5. 17. Indeed the Kingdom of Heaven suffereth violence, and the violent onely take it by main force of Faith: There is nothing too hard for a zealous Importunity, which is not improper for God to grant, or thee to crave. Faiths wings in prayer flies up the soul towards Hea-

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ven, no higher then importunity swiftens them ; If without this our prayer be fled Heavenwards, though it took wing at the heart, it will not light in the bosom. Faith apprehends a fit object, Hope takes level, to both which Importunity becomes that secret vertue which conveys the arrow to the mark : Though *Jacobs* holy Wrestler, when he saw he prevailed not, touch'd his thigh out of joynt, yet his faith remain'd sound enough to wrestle a blessing from him through the force of his importunity: Thus by his strength he had power with God ; yea, *He had power over the Angel,*

gel, and prevailed, Gen. 32.  
28.

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## A Caveat for Charity.

*Take heed that ye do not your  
alms before men to be seen of  
them, Matth. 6.1.*

**V**Hen thou castest thy  
bread on the waters,  
let thy right hand conceal it  
from the left, for a good work  
ill done, belies the intencion of  
the Spirit, and scandals the  
truth of holiness. He that  
gives his alms to be seen of  
men, sells the reward of piety,  
to purchase the curse of pride;

the sure promises of God, for the vain applause of men; that the poor are more beholding to his vanity than his charity, whose bounty they highly gratifie, if they pray God to forgive him his hypocrisie. In a fit of good nature (if nature can be so) a man may drop an alms or two, but this is meer moral charity; the wretched Canker-worm of man kinde may, in hope to do his Coffers right, by taking Gods promise for their security, lend the poor an alms upon pawn of his Prayers Interest; but this is mercenary Charity: The gluttonous Epicure, that in his jollity deny-  
ed

ed the Poor the crums he gave  
his dogs, may on his death-  
bed erect them an Hospital,  
but this is thanks-worthless  
charity; the prophane person  
in his gallantry may be very  
noble to the poor, but this is  
vain-glorious charity; the  
Hypocrite may embrace the  
Poors necessity as his alms  
opportunity, yet have but  
Pharisaick charity; the good  
meaning man may give libe-  
rally to the sound Cripple,  
but this is blinde charity; the  
heart-melting, yet purse-  
frozen Christian, may give  
large and fair words, but this  
is cold charity; and all these  
shall have their reward: *Take*

*heed*

G. 4.

*heed*

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*beed therefore how ye do your  
alms, Matth. 6. 1.*

---

## **The Pharisees Prayer.**

*God, I thank thee, that I am  
not as other men are, &c.  
Luke 18. 11.*

**A** Proud Prayer is a blemish'd Sacrifice; and he that with this Pharisee justifies himself as righteous when he should confess his sins, worships the unknown God of his Merits, sacrificing his brain to the Calf of his lips, and his Auditors ears to the *Dagon* of his brain. Self-idolatry is a  
most

most exquisite piece of Spiritual witchcraft, it changes the Pulpit to a Stage at the turn of a hand, the breathings of a Spirit into strange Convulsions of Wit; it makes but one thing of Idol and Idolater, but one thing of every vain Babler and this Pharisee.

In this Prayer, yea in these few words thereof, there are no less then three lyes, and another sin in each, [*God,*] He meant nothing less, therefore lyed, and took the Name of God in vain; [*I thank thee*] gratitude implies some humility, therefore lyed and dissembled that grace which he

G 5                      wanted;

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wanted; [*I am not as other men are*] anotherly accompanied with Spiritual Pride and Arrogancy, beside a running vein of hypocrisie throughout the whole; hence it is, that *Simulata Pietas* becomes *Duplex Iniquitas*. What a most gross Pharisee was this? and can any in this age be so ridiculous in the sight of God, or rather superlatively odious to the most High, as with the damned Angels and this Pharisee, to usurp more holiness then God vouchsafes them, and dissemble more then ere was in them: Such an Hypocrite is a *Proteus* in Religion, that would fain be Canonized  
for



for his Tongue-devotion. A  
fair blazoned Catalogue of  
good works, is not the Argu-  
ment of Prayer; nor a long  
Prayer, the infallible Argu-  
ment of a good work: Let  
the Proud Pharisee court Hea-  
ven with his complement, and  
accost the Lord with thanks  
that he is not as other men are;  
but let my Prayer be, *Lord,*  
*be merciful to me a sinner,*  
Luke 18. 13.

---

The

**The Key of the Grave.**

*And when he thus had spoken,  
 he cryed with a loud voyce,  
 Lazarus, come forth, John  
 11. 43.*

**N**O wonder he should open  
 anothers grave whilst  
 himself lived, that could un-  
 lock his own when himself lay  
 dead and buried in it: If *Peter*  
 can by the power of *Christ*  
 speak men dead with one  
 word, *Acts* 5. 5. no question  
 but himself can speak them  
 alive again by another: He  
 that hath prevailed o're the  
 gates of Hell, may easily com-  
 mand

mand the door of the grave ;  
the power that opened the  
earth to let *Corah* in, may well  
open it again to let *LaZarus*  
out : The Resurrection shall be  
anticipated, the Graves shall  
yield their dead before the  
time, rather then the power of  
Christ shall admit dispute for  
the want of a miracle.

Draw the Curtain : Art not  
thou this *LaZarus* ? *LaZarus*  
dead and buried ? or *LaZarus*  
raised and revived ? *LaZarus*  
had been but four days in the  
grave, and *Martha* concludes  
him to stink, and objects it in  
bar to Christs proceedings :  
How many times four years  
hast thou layen dead and bu-  
ried

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ried in the grave of sin, which may conclude thee also exceeding noysome in the nostrils of God: yet he never objected it as a bar to thy faith: Is not every faculty of thy soul, as well as each member of thy body, by reason of a long continuance among the dead, become all putrified, and nothing but corruption? Is not every sin a grave for one faculty or other? hast thou not as many graves as sins? is there no corruption in thine heart? none in the will? none in the affection? none in the judgement? nay, would you think this Land and Nation were quite rotten, dead and buried?  
and

and that it were now but the  
disturbed ghost of a body Po-  
litique, that came to an un-  
timely end by being her own  
Executioner: would you think  
that Judicatories, Pulpits, Ma-  
gistracy and Ministry were all  
dead, buried, rotten, and full  
of corruption? I conclude no-  
thing, onely offer these things  
to thy consideration; yet this  
I say, That supposing a verity  
in all this, yet if there be faith  
enough to believe, there is  
some hope, yea an assurance,  
That though the soul even-  
stink again, by reason of Cu-  
stom in sin, yea, though the  
Devil himself roll a stone at  
the door of thy heart, not one-  
ly

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ly to bolt in the corruption that is already there, but also to harden it against the very means of Vivification, yet *Christs blood having cryed with a loud voyce, Lazarus comes forth, John 11.43.*

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*Judas his Epitaph.*

*From the Ministry and Apostleship Judas by transgression fell, that he might go to his own place, Acts 1.25.*

**T**He saddest Epitaph that ever enshrin'd the memory of a dead Apostle; it seems he was degraded from his Apostle-

Apostleship, before he went to his own place: What, had he a propriety in that place by purchase? doubtless even in this life he had the *Livery* and *Seisin* thereof in his conscience, though he were not put into actual Possession till the Conveyances were sealed with his own blood: But what call you this place? where was it seated? how situated? whose was it anciently? was *Judas* such an eminent person in his countrey, that *Peter* could possibly imagine that there could be no man ignorant of that Place, which was so properly his own? no question but the temper of that Expression hath  
more

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more of the Spirit in it, then  
a thousand of those unchari-  
table Ignorations which thun-  
der men to hell *ipso verbo*, be-  
fore they understand whether  
they ever had their teeth set on  
edge by *Judas* his Sop, or in  
their practice consented to the  
Crucifying of the Lord of  
glory.

Its worth an Eligie, seriously  
to consider on how many of  
our monumental Sepulchres  
the Inscription of this Epitaph  
may rank it self, among the  
Elegiack Panigericks of our  
supposed Worthies: Doubt-  
less if *Judas*, who confessed  
the fact and condemned him-  
self, be gone to his own place,  
such



**The**

# The

## The Idolatrous *Hosanna.*

*And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians, Acts 19.28.*

**N**othing more perillous to the persons and estates of men, then to maintain a false Religion, when the errors thereof are discovered by the light of the Gospel; herein *Demetrius* was his Crafts-master, and rather then the *Ephesian* Lady shall suffer in her reputation, he will make her

her free of the Company of Silversmiths, and the learned Town-Clerk shall search the Records to derive her descent from *Jupiter*, and he as zealous for the Law, as the other for the Worship: Thus each in his Profession makes his Religion dance to the tune of his own private interests.

Are there no Mechanical gods among us? none who condemn the Town-Clerk, yet justify *Demetrius*? that will not refer the matter to the Touchstone of the Law or Gospel? yet cry up the Idol of their own handicrafts institution. Was there a *Diana* in *Ephesus*? may I not say there  
are

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are five for one in *England?*  
which bring no small gain un-  
to the Craftsmen: And that  
each mans Religion may pass  
for currant money, behold it  
stamp'd with *Demetrius* his  
Inscription, *Great is Diana*  
*of the Ephesians*, Acts 19.  
18.

The

## **The Eutychian Sluggard,**

*He fell down from the third  
loft, and was taken up dead,  
Acts 20. 9.*

**I**T was a mercy that he  
scaped so, that the Earth  
was betwixt him and the bot-  
tomless Pit, and that he stopt  
tumbling before he came into  
Hell. He is extreme drowsie  
whose body is not kept from  
sleeping at that Word, which  
is able to awaken his consci-  
ence, though it slept a nap of  
an Age long; It seems this  
sluggard was in no little sleep,  
whom such a fall could not  
awaken,

awaken, for he was taken up  
dead; he must needs sleep  
whom the Devil rocks; but  
undoubtedly, him whom the  
Lord findes not alway watch-  
ing, the Devil may one day  
catch napping.

There are more Sermon-  
sleepers then *Eutychus* dreamt  
of; have you never seen a man  
sleep at Sermon with his eyes  
open, but his ears shut? bid  
such an one repeat you the  
Sermon, and hee'll tell you his  
dream: have you never ob-  
served a man at a Sermon to  
sleep very attentively, that  
heard all, understood little,  
and practised nothing: It seems  
there may be deaf hearers

as well as dumb Preachers.  
Thus there are more ways  
of sleeping at a Sermon then  
one, and for him that cannot  
refrain, it would be less Hy-  
pocrisie to go to Hell in a fea-  
ther-bed at home; for *Enty-  
chus* slept but once that we  
hear of at a Sermon, yet he  
fell down from the third step  
and was taken up dead, Acts  
20. 9.

---

**H. Pauls**

*The Holy Libert.*

## *Pauls Viper.*

*There came a viper out of the  
heat, and fastened on Pauls  
hand, Acts 28. 3.*

**V**hat, Come from a  
wreck at Sea, to pe-  
rish by a worm on shore? so  
thought the kinde *Barbarians*;  
and thence presently conclude,  
that this *Paul* had a viperous  
hand in committing murther,  
and must suffer, though not  
by the violence of wind and  
seas, yet by the venom of this  
viper or their tongues; though  
he had no sooner shook hands  
with the Beast without pre-  
judice,



justice, and committed it to the fire without the least hurt to his little finger, but they instantly fall adoring him, and then farther transgress by their idolatry, then they had done before by their uncharity.

It is a courteous piece of Barbarism, to entertain distressed Strangers without charity; and the one half of our notorious Admis we should doubtless finde, if the Trumpet were impartially sounded, to be scarce equivalent humanity. They endeavor the preservation of his person, but the ruine of his reputation, yet at the turn of a hand are ready to Sacrifice to him. And

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wherein do we exceed these Barbarians, unless it be by executing as well as condemning the innocent? there is a certain kinde of pestilent venom disgorged out of the stomachs of most men, through the overflowings of the gall; better it were that these were purg'd, then vomited out; for proceeding from the inflammation of an incendiary spleen, it sticks closer to the reputations of men, then the viper which came out of the heat, and fastened upon Pauls hand, Acts 28. 3.

The

## The just Mans Anchor.

*The just shall live by faith,*  
Heb. 10. 38.

**N**Eutrality in a good cause,  
is a strong argument of a  
weak faith; and perverse re-  
solvedness in a bad, no shal-  
low Test of deep presumpti-  
on. In times of persecution,  
Gods promises are the godly  
mans Sanctuary, who even in  
the midst of the flames, at  
once both smiles at the Ty-  
ranny, and pities the folly of  
his Persecutors: the approach  
of an enemy may fright him  
from his House, not from his

H 3

Habi-

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Habitation; his House is in the body, but his home in Heaven: In the hottest pestilence he fears onely the infection of sin; and when War produceth a Famine, he feeds on the peace of a good conscience: Though the floods of Confusion inundate the foundation of Magistracy; though the Stars of the Gospels Firmament fall, and the light thereof be turned even into Egyptian darkness that may be felt; though the Earth yawn to embowel mankinde, and the grave starve for want of nourishment; though Hell had no more work left to do, but to tempt and persecute,  
yet

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yet *The just shall live by faith,*  
*Heb. 10. 38.*

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## **The Devil put to flight.**

*Resist the Devil, and he will  
flee from thee, James 4. 7.*

**V**Hen Hells Generalif-  
fimo, with Legions of  
potent temptations, besieges  
the naked fortress of thy un-  
fortified soul; up, sound an  
Alarm to thy Faith, press all  
the graces of the one, and fa-  
culties of the other for Gods  
service; levy thy prayers un-  
der

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der the Conduct of Gods Spirit, list them under the Merit's Banner of the Captain of thy Salvation; look well to the outworks of thy moral actions, but narrower to the inner line of thy treacherous thoughts; round the watch of thy whole man with care and constancy, keep a special watch at three of thy Cinque Ports; let Faith be the Captain of the Main-guard, kept at the door of thy heart; cashier all cowardly thoughts, and such as hold correspondence with the Enemy; let not Hypocrisie as a Spy sneak in and out thy Garison; let the Watchword be *Emmanuel*,  
and

and let a party of faithful Prayers be ever falling out, till Relief be sent from Heaven with a supply of Grace in a Sufficiency thereof: *Resist the Devil, and he will flee from thee, James 4.7.*

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## *Balaams Afs.*

*The dumb Afs speaking with mans voyce, forbad the madness of the Prophet, 2 Pet. 2. 16.*

**C**Ovetousness is sufficiently detestable in such as wait but on their private callings, far more odious in those that

H 5

on

*The Holy Livestock.*

on State-Affairs, but most abominable in those that on the Altar: To dishonor that God which made the earth, for the dross of it, is the ignoblest of ingratitude; and for the menial servants of the high Lord of heaven and earth, to become the mercenary slaves of men, to discredit that Master whom they pretend to serve, is the inexecutablest president of the horridst rebellion. Some have had a strange dream of the Resurrection of Beasts, and thence most grossly held, that Creatures meerly Sensitive shall rise again; truly I know no better Argument to back this beast with, then to interpret



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pret that opinion to be understood of this dumb Ass, to rise in judgement against the madness of many the supposed Prophets of our days; for though as the tree falls, so he shall lie, yet I cannot say, That he that lives and dyes a beast, shall rise so. Time was (I spare the present tense) when many learned Prophets for a mess of pottage sold the truth, to Anathematize the pillars thereof; me-thinks they are somewhat excusable, for they were mad; the silliest of all Animals here wonderfully qualified, at once both to publish and reprove their Lunacy. Beware then, thou that art in  
the

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the Lords Embassie, or oftner  
in thine own service under that  
notion, make not a trade of  
that which may and should be  
bought without money; nei-  
ther set the-gifts of God to  
sale; be not tempted by the  
baits of men to tempt the Al-  
mighty, to counterdict his de-  
termine purposes; neither  
let the rewards of the wicked  
ensnare thee, to the prejudice of  
the faithful servants of God,  
lest they condemn thee of less  
understanding then the Horse  
or Mule; for, *The dumb Ass  
speaking with mans voyce, for-  
bad the madness of the Prophet,*  
2 Pet. 2. 16.

The

## The Spirits Touchstone.

*Believe not every Spirit, but  
try the Spirits, whether they  
be of God or no, 1 John 4. 1.*

**L**ook well to thy faith,  
there are many false Pro-  
phets risen up amongst us:  
Anchor it on firm ground, Re-  
ligion blows too many ways:  
All Prophets are not *Mi-  
chajahs*; believe them not one  
Doctrine the sooner, for cir-  
cumcising the Text, to come  
to the Cushion ere the matter,  
beating it down in stead of sin,  
and pressing it more then the  
Point they handle: All Pro-  
phets

*Not Holy Limbeck.*

phets are not *Micaiahs*; believe them not one Corollary the sooner, for Metaphisicking the Temples into Schools, and learnedly confuting their own Objections, to salve their own Credits more then their Auditors souls: All Prophets are not *Micaiahs*; believe them not one Sycphantick lye the sooner for their multitude, or the high qualifications of their Chaplainship; King *Ahab* had four hundred, and a lying Spirit in them all. Gods word is the Spirits Touchstone, thereby thou mayest distinguish the Wolf from the Lamb, and the Serpent from the Dove: Commit not thy  
souls.

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souls fraighe to the faith of  
every wind, nor thy faith to  
the wind of every Doctrine,  
lest thou make Ship-wrack of  
both: Believe not every Spi-  
rit, but try the Spirits, whe-  
ther they be of God or no,  
1 John 4. 1.

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*Simon the Cross-bearer.*

And as they came out, they  
found a man of Cyrene, Si-  
mon by name, him they com-  
pelled to bear his cross, Matt.  
27. 32.

**V**VE read of no less then  
four Simons in the  
Gospel,

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Gospel, *Simon Peter* firnamed  
*Bar-jona*, *Matth.* 16. 17. the  
Fisherman-Apostle, *Matth.* 4.  
18. *Simon Magnus* the *Sama-*  
*rian* Sorcerer, *Acts* 8. 9. *Si-*  
*mon Zelotes*, *Luke* 6. 15. the  
Canaanite, *Matthew* 10. 4.  
and this *Simon* of *Cyrene*,  
*Matth.* 27. 32. who bare that  
Cross, which bare that Christ,  
who bare our Sins, *Isa.* 53. 11.  
what a heavy weight was that?  
were there as many worlds as  
atomes in this, and each of  
them multiplied by the high-  
est of numbers, they were all  
too light to ballance the least  
chip of this Cross: To stile  
him the Gospel-Atlas, is too  
diminutive an Epithite: What,  
did

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did *Simon* bear Christs Cross? a load that would have made the very Pillars of Heaven and Earth to crack agen? No, Christ bare his own Cross; none but himself could bear that Cross, and our Curse; indeed *Simon* bare that wooden Cross the stony Jews prepared out of *Jerusalem's* Oaks; and *Simons* Apes, at this day, bear that Golden Cross the Leaden Priests, or Demetrian Romanists, prepare for the Worship of their *Ave-Diana*: If *Simon* had born Christs Cross, he should have been *Simon* the Martyr of *Cyrene*; *Simon* may be said to bear the Cross of Christ, but not Christs Cross.

Thus

*The Holy Limbeck.*

Thus many are erroneously supposed Christs Cross-bearers; when oft-times they are no better then Christs Crucifiers: And thus if a covetous wretch, that is a Piety-pretender, be summoned to disburse for Christs State-service, he will suffer in person by imprisonment, rather then in his bounty by enlargement; and submit himself to be shut fast, rather then his Coffers to be opened; yet plead Conscience, as if it were that onely which is so straight-laced, whereas indeed his purs-strings are shrunk, yet then proclaim himself as one of Christs Cross-bearers, when mean while, like  
covetous



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covetous *Judas*, he is but his own Budget-bearer: Monsters in nature there are; if there could be Monsters in Grace, the Hypocrite must be one of the ugliest. All sufferers are not Christs Cross-bearers, nor all dyers for Religion, Martyrs; But if thou suffer, not in, but for a good cause, and for a good conscience, then art thou one of Christs happy Cross-bearers: if thou patiently bear reproach, contempt, and the scorn of men for the Gospels sake, then mayest thou more properly be said to bear Christs Cross, then the man of *Cyrene*, *Simon* by name, whom they compelled to bear his Cross, Mat. 27. 32. The

*The Holy Limbeck.*

## The Soldiers Mistake.

*They parted my garments among them, and upon my vesture did they cast lots,*  
*Mat. 27. 35.*

**V**As there ever a fairer distribution of such sacrilegious plunder? yet who but a Prophet could have thought, that those Robes which apparelled the Son of God, should ever have cloath'd such impious varlets?

*They parted his garments among them,]* There may be Rents, Sects and Divisions in the  
the

the Church, among the visible members thereof; but the seamless Vesture, Truth, the Churches pure and unblemishable Ornament, maugre the prophaneft violence of the rudeft Soldier, shall ever remain inviolably whole, perfect and intire. Naked wretches! what covert gave these Ornaments to your shameful infidelity? what beauty to your deformity? what lustre to your ugliness? you embrace a Shadow, and let the Substance vanish.

No wonder the members are left naked, when the body is devested: But are these ignorant Soldiers the onely mistaker

*The Holy Lambek.*

mistaken creatures & are there  
not others who wear Christs  
Livery, yet crucifie their Sa-  
vior? none who put him to  
death, that they may part his  
garments among them? none  
that wear the costly Orna-  
ments of Ceremonial Wor-  
ship, yet are naked in regard  
of the true Ornament of Faith  
and the living object thereof?  
Are there none that rest upon  
duties, yet murder their Christ  
in their daily practice? no hy-  
pocrites, that put on the out-  
side of Religion, yet line it  
with Martyr-Scarlet? none  
that gath themselves accord-  
ing to the season of the times,  
and temper of Promotions  
and Infirmities  
Clime,

Clime, wearing that Religion which is most in fashion, though never so unbeseeming the quality of a true Christian, or unfit for the soul that wears it, butting the size of their Conscience by the measure of their ambition, not their Religion by the rule of Gods Word? Are there none who seem to put on Christs Livery at every duty, at every Sermon, on every Sabbath, yea at every meal, yet devest themselves of the garments of his Righteousness? Thus all the world's mistaken: The Soldier's was an ignorant mistake, but ours a wilful; they left the substance



## The learned Babler.

Then certain Philosophers of  
the Epicureans, and of the  
Stoicks, encountred him;  
and some said, What wilt this  
Babler say? Acts 17:18.

**W**Hat makes Paul at  
Athens? knew he not  
that the Inscription of Anti-  
quity on the one side, and the  
Teste of the Learned stamp'd  
on the other, makes a currant  
Religion of the grossest Super-  
stition? knew he not, that he  
was to buckle with a whole  
Academy of Idolaters, and  
that nothing obstructed the  
I pro-

propagation of the Gospel, in the purity and simplicity thereof, so much as the unsanctified superfluities of Humane wisdom? Grant this, yet were there any Lectures of *Jesus* in the *Attick* Schools? or had the body of Philosophy any knowledge of a Resurrection? or could it Syllogistically conclude a Trinity of Persons from the premises of one most absolute, pure, simple, undivided Divine Essence? This was a mystery too Metaphysical for the profoundest Sophies in *Athens*; thence say they, *Let us hear what this babbling fellow will say.*

And are there no English Athenians,



Athenians, that hold the spirituality of Gospel-discourse to be meer babling: the preaching of *Jesus* to be the setting forth of some strange God, or some new Doctrine: little dream our Holy-day Formalists, that there is any Athenianism in their Devotions, whilst they value the sincere, plain, and uninting words of the wisdom of God, but as the preterfluous evacuations of overcharg'd clouds, and the demonstrations of the Spirit, but as the *Ignis Fatuus* of a Superzealous Comet: Little dream our Eutyochian Sermon-sleepers, that they are guilty hereof, when they nod

was plainly and distinctly as  
ever any Athenian spake it:  
Little think our Philosophical  
Lingobards, our universal  
Scholasticks, Learnings Stan-  
dards, that their self-elation  
contracts this guilt, when Ido-  
lizing their own endowments,  
*Herod*-like they sacrilegiously  
rob God of that honor which  
is his, by casting the Cob-web  
vail of their usurped *Hosanna's*  
over Natures more refined  
qualities, to detract from the  
Fountain of Wisdom, from  
the wisdom of the Highest;  
inasmuch, as were *Paul* him-  
self to be sent in a second mes-  
sage, they would boldly ac-  
cost him with this Salvation,

21

c. I

What

*The Holy Limbeck.* 172

*What will this Babler say?*  
*Acts 17.18.*

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## **The Athenian In- scription.**

*As I passed by and beheld your  
devotions, I found an Altar  
with this Inscription, TO  
THE UNKNOWN  
GOD; whom ye ignorantly  
worship, Acts 17.23.*

**T**HIS might seem no less  
Atheistical then Supersti-  
tious: To disacknowledge the  
known God, may stand as a  
Maxime in Atheism; to ac-  
knowledge the unknown God,

I. 3.

as.

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as a Paradox in Superstition:  
To worship we know not what,  
is the center of all Idolatry:  
and as Atheism stands at the  
right hand of Prophaneness,  
so Superstition on the blinde-  
side of Ignorance: No won-  
der Ignorance is held the Mo-  
ther of Devotion, when any  
thing becomes the Idol of Ig-  
norance. Ask the meer nominal  
Christian, the morally religi-  
ous man, that to gain heaven  
will not have his Religion  
tread out of his Ancestors  
steps, for fear of prophaning  
their Canoniz'd dust; nor that  
heaven should suffer the least  
violence by him, lest himself  
suffer the stigma of Sect or  
Schism

*The Holy Limbeck.*

Schism in the Pot-opinions of his right-elbow friends; that will not omit morn or evening prayer, for fear he should not with a quiet conscience use his accustomed liberty in the intervals; ask this mans Prayer, whose Superfeription hath it? if the God were *Known*, I doubt we might read *Duty* on the Altar, and *Infidelity* in the Heart: Ask the Ignorant soul what Inscription is on his Altar, whence so much strange incense is vanish'd into smoak; he knows not whither, and you will finde this Inscription, *To THE UNKNOWN GOD*, on the altar of his heart, or *David* was no Prophet, *Psal. 14. 1.*

I 4

Who

*The Holy Limbeck.*

Who thought the fool such a  
cordial Atheist? or Ignorance  
such a zealous blinde devotist?  
it seems Superstition and  
Atheism are very near allied:  
O that the Lord, when he pas-  
seth by and beholds our De-  
votions, may not finde Altars  
with this Inscription, TO  
THE UNKNOWN GOD,  
*whom we ignorantly worship,*  
Acts 17.23.

**The**

The Holy Liberator.

## The Female Preacher.

Likewise, ye wives, be in sub-  
jection to your own hus-  
bands, that if any obey not  
the word, they may without  
the word be won by the  
conversation of the wives,  
1 Pet. 3.1.

**T**He Female-preacher! what  
a new preposterous Do-  
ctrine is that? doth not the  
Apostle writing to the Corin-  
thians, silence that Sex in the  
Church, 1 Cor. 14. 34. and  
thence issue a peremptory in-  
hibition: saith he not in the fol-  
lowing verse, that It is a shame  
for

L. 5.

for

*The Holy Limbeck.*

*for women to speak in the Church?* how stands it then with the modesty of their Sex? are there in these latter days such effusions of Spirit, as women may now wear a Pulpit, to make that their glory, which primitively was their shame? 'tis so without a paradox in the Oeconomicks of Divinity; a sweet and gracious conversation, doth Preach most excellent Gospel-Doctrine; a vertuous life, is a visible word of truth, it takes God for the Text, Truth for the Doctrine, and Holiness for the Use; it doth Preach in its practice, yea so powerfully, that oft-times faith cometh by seeing: The  
vertuous



*The Holy Limbeck.*

vertuous conversation of the wife, doth sometimes prove a happy Sermon to the husband; modesty in her, will Preach chastity to him; her saying little, reproves his rage; her wise home-keeping, is an use of conviction to his sociable profuseness; her charity condemns his Nabalism; her circumspection, doth most powerfully press the point of Parental Providence, and oft prevents the husband from turning Infidel or worse; her tenderness doth teach him kindness; and when she preaches love to him, she takes the Text out of her own Obedience: The practice of her subjection to him, doth

Preach

Preach the duty of his to  
Christ; and indeed he preach-  
eth best, that best practiceth:  
To practice the Sermon we  
hear, is the best way of repeat-  
ing it; but to repeat the Ser-  
mon we see, is the ready way  
to practice it: Such a visible  
Sermon, is every graceful  
action proceeding from a ver-  
tuous and obedient wife; and  
if ever the devout Conversa-  
tion of the wife prove the fa-  
vour of life unto life for the  
husband; if ever the wife of  
his bosom procure him a place  
in *Abrahams*, all her piety to  
her God must be attended on  
with discreet loyalty to her  
husband, else in vain had the  
Apostle

## The Holy Table.

Apostle injoynd Wives to be  
in subjection to their own hus-  
bands, that if any obey not the  
word, they might without the  
word be won by the conversa-  
tion of the wives, 1 Pet. 3. 1.

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## Crumbs from the Table.

But he answered and said, It is  
not meet to take the childrens  
bread, and cast it to dogs: And  
she said, Truth, Lord; yet the  
dogs eat of the crumbs which  
fall from their masters table,  
Matth. 15. 26, 27.

**C**Hrists Offals are a feast to  
the humble soul, where  
there

*The Holy Limbeck.*

there is a hungry faith, whereas his rarest dainties are but nauseated by the proud and full-fed Christian: Faith without humility flies up the soul to the Pinacle of Presumption, and humility without faith oft lights it in the Valley of Despair: The children and the dogs must not sup at one Table; Christ is no Gospel-pearl for Swine, Legion is more welcome to such a Heard, then he to such a Legion. To this latter Age of ours, indeed times dotage, to this old decrepid bow-back'd world is served in Christs second course, the choicest rarities of Gospel-truths; but we have so apishly

*alamoded*

*The Holy Limbeck.*

*alamoded* even our very pal-  
lates, and so adulterated the  
substantial food of wholesome  
Doctrine, by the leaven and  
sawcy Compounds of our own  
Traditions, that our poor souls  
do even starve, whilst our con-  
sciences surfeit; such is the  
scarcity of nutritive Truths  
under such plentiful varieties  
of new-dress'd dispensations:  
When servants feast it, wo be  
to the childrens bread; when  
Stewards feast dogs with the  
childrens bread, who hungers  
for the masters crumbs? where's  
now the Masters Table? who  
keeps forth the Lords house?  
is there no provision made for  
the Lords Table? where are  
the

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the Stewards? is there a dearth  
in Heaven? is not that sheet  
which epitomized the Creation  
for Peters appetite, *Acts* 10.  
11, 12. broad enough to cover  
the Lords Table for our faith?  
or are there no Guests at lei-  
sure to sup with the Lord?  
happily this man hath bought  
a piece of *England*, that man  
a yoke of Offices, the third  
happily hath married a wife of  
his own canonizing, but are  
there no poor souls in the high-  
ways, no maimed consciences,  
that on their recovery would  
rejoyce at the crumbs which fall  
from this Table? its worth our  
ears to acquaint the Master,  
how those sharp-set dog-like  
appetites,

### *The Holy Lambek.*

appetites, which were not worthy the crumbs of his Table, have in revenge snarl'd his Table into crumbs; yet *It is not meet to take the childrens bread and cast it to such dogs, though the dogs eat of the crumbs which fall from their masters table,* Matth. 15. 26, 27.

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**The**

# The Camel travel- ling through the needles eye.

*It is easier for a camel to go  
through the eye of a needle,  
then for a rich man to enter  
into the kingdom of God,  
Matth. 19. 24.*

**I**S Heavens gate less then a  
needles eye? no wonder  
*few there be that finde it,*  
Matth. 7. 14. or is it the rich  
mans greatness that obstructs  
his passage and denyes him en-  
trance? indeed our Savior en-  
titles the Poor to a propriety  
in this Kingdom, *Luke 6. 20.*  
and



and its the onely inheritance  
that usurping *Ababs* could ne-  
ver yet plunder from our poor  
and innocent *Fezreelites*. But  
why so difficult a thing for rich  
men to enter heaven? because  
so facile a thing for hell to en-  
ter them. Though it be even  
a Proverb with *Solomon*, *Prov.*  
*14. 20.* That *the rich hath*  
*many friends*, yet he may not  
expect to be *Abrahams* bosom-  
friend; there's not a drop of  
water for him in heaven, who  
hath not a crum of bread for  
*Lazarus* on earth. 'Tis possi-  
ble that Creatures of a larger  
bulk then Camels, may by the  
dexterity of the Artist pass  
through a needles eye in some  
exquisite

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exquisite acupicture piece, so you may finde the Portraict of a rich man in the picture of a parable, but a great gulf wide from heaven: It is the invellei-ty of the Creature, which oft times renders that impossible, which in it self is feazible; and if Heaven were an earthly Pa- radice, or Eternity could be rated and purchasable at twen-ty years value, the rich being here but Tenants at Will, at most for Term of Life, it should cost them an Hospital, but their souls should have a rever- sion in Heaven; were that transparent anonimity, 1 Cor. 2. 9. and 2 Cor. 12. 4. but penetrable by such blunt and sensual

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sensual dross: *Go to now ye rich men, weep and howl, &c.* Jam. 5. 1. Indeed *without* are dogs, Rev. 22. 15. what sad news is this? news more desperate then a Bankrupts debt; Is there no possibility of entrance into heaven for the rich? hath that Saint, whom the Romanists idolize as the Clavis of Heaven, wept out all his Apostacy, yet no room but at the *Italian Ephesus* for a little bribery? have the Mammonists on earth nothing to do with Heavens Exchequer? dare we say such a man is not in Heaven because he dyed rich? God forbid; our Savior never superfluated any Truth; he

he saith, *A rich man shall hardly enter into heaven*, Matth. 19. 23. but all difficulties imply a possibility; and if but a grain of faith can cause Mountains of earth to skip into the Sea, Matth. 17. 20. & 21. 21. can it not as easily convey a few earth-worms into heaven? Onely it is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God, Match. 19. 24.

Rabbi,

## Rabbi, Rabbi.

*Then spake Jesus to the multitude, and to his Disciples, saying, The Scribes and Pharisees sit in Moses seat, &c. and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matth. 23. 1, 2, 6, 7.*

**A**S there is not a vainer puff of pride, then hypocritical humility; so there is not a more ridiculous piece of folly, then a serious affected gravity, where ambition is worn with the

the wrong side outward: The  
Peoples *Hofanna* bred Vermin  
in *Herod*, that he became even  
worms-meat above ground,  
*Acts* 12. 23. and 'twas the  
Scribes impudence to have  
that Chair for their Pulpit,  
which cost the ambitious Sons  
of *Levi* a Journey under  
ground, *Numb.* 16. 32. Though  
it be not denyed but they were  
learned Expositors of the Law,  
yet we see not what niceties  
thereof they or their surviving  
hanging-sleeves at this day,  
can plead in Bar to that Action  
of Damage, which the poor  
mans Advocate hath com-  
menced against them in *Mat.*  
23. 4. The Jews Proverb was,  
The

*The People of the Land are the  
footstool of the Pharisees : ours  
may be, The footstool of the  
People are the Pharisees of the  
Land.* The Scribes were the  
Law-Criticks; The Pharisees  
Gospel-mimicks; The Scribes  
being Lawyers, made no  
conscience of washing their  
hands after a bribe, as the other  
before a feast, *Mark 7. 3.* nor  
with much difficulty obtained  
the Hypocrites portion; but  
the Pharisees took more pains  
for eternal pains, and were  
more exact in going to Hell:  
It would nonplus a Syna-  
gogue of Rabbies, to riddle  
whether they were more swoln  
with Ambition, or over-scurfed

K

with

*The Holy Limbeck.*

with hypocrisie: It is not worth one dram of Super-rational Faith, to believe the lying Spirit in *Ahab's* Prophets, was no other then the Spirit of *Naboth*, whom he had formerly slain; yet the creating Vote of this Supercilious Generation, is sufficient to Enact it in the *Talmud* for a tradition of faith to Posterity: Those whited-Sepulchres, would far better become a Charnel-house then *Moses* Seat. They had an excellent faculty of paying Tithe to a grain, but, Wo to widows Houses when they said their Prayers; It was their charity to loud Musick, that made them ambitious of it to the  
Poor:



Poor; Their devotion was very zealous for the Chief Seats in the Synagogues, and the uppermost Room was their best Cheer at a Feast, where they had a very good stomach to feed on the Chair at the Tables end: If this generation of Vipers can answer our Savior, how they can escape the damnation of Hell, *Matt.* 23. 33. then let those blinde guides be greeted in our Markets (as too frequently they are) with the idolatrous salutations of *Rabbi, Rabbi.*

K 2

Peace,

Peace, be still.

*And he arose, and rebuked the  
wind, and said unto the sea,  
Peace, be still: and the wind  
ceased, and there was a great  
calm, Mark 4. 39.*

**V**Hilst Christ slept, the  
winds awaked; whilst  
he lay down, the storm rose:  
when Christ arose, the winds  
fell; and when he spake, they  
held their peace: when Christ  
took his rest, the Ship took  
none; but silence command-  
ed, and the Winds, the Sea,  
the Ship, and all are pacified:  
Where's the miracle? Shall  
not

not the Sea become a standing Pool, when he rebukes the wind, at whose rebuke the waters were unchanell'd, and the foundations of the world discovered? *Psal.* 18. 15. shall not the troubled Ocean become a bed of rest for him, who layeth the Beams of his Chambers in the Waters? *Psalms* 104. 3. or shall not he bridle the wind, who maketh the clouds his Chariot, *Psal.* *ibid.* shall not he that brings the winds out of his Treasuries, *Psalms* 135. 7. whistle them back again? shall not he clip the wings of the wind that flies thereon? *Psalms* 18. 10. shall not that stormy wind ful-

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fill his word, *Psalms* 148. 8.  
whose word fills full the wind  
with storms? *Psalms* 107. 25.  
shall not his voyce still the  
Seas, *Psalms* 65. 7. at whose  
presence the Earth trembles?  
*Psalms* 18. 7. shall not he that  
giveth snow like wool, *Psalms*  
147. 16. scatter the Sea froth  
like ashes? shall not his path  
be plain, *Psalms* 27. 12. whose  
way is in the sea? *Psalms* 77. 19.  
No wonder his mercy should  
still the surface of the waves,  
*Psalms* 65. 7. whose wrath shakes  
the foundation of the hills?  
*Psalms* 18. 7. Say then the world  
were all afloat with blood, and  
in unconstant motions; say  
Antichristianism blew a storm,  
that

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that whilest the Master-Pilot seemed to have slept, the doubtful Mariners, shifting the sayls of their Religion with the wind of every doctrine, had anticipated their danger by the self-shipwrack of their own faith; say Truth, the Churches Cargaïson, lay at the mercy of the insulting waves, or tumult of the People, *Psal. 65. 7.* say all the blood from righteous *Abel* to *Zacharias*, slain between the Temple and the Altar, emptied it self into the bloody Ocean of these latter ages, Cannot he that turned the Red-sea into dry Land, *Psalme 66. 6.* repeat one wonder in a Gospel-season? say

K 4

the

*The Holy Limbeck.*

the East and Western storms of persecution, together with intestine whirlwinds, threaten inevitable ruine to the distressed Vessel, cannot that High Lord, to whom the wind and sea owe their Allegiance, silence those *Euroclydons*, sponge those impetuous Waves, and land his Ark upon the *Ararat* of his holy Hill in *Sion*? or say the State, full freighted and deep loaden with the invalluable riches of that long-acquiring, yet perishable treasure of all Civil Happiness, were in the Bedlam-furges of a Civil War, so tossed and fluctuated by the violence of factious winds and gusts of Machivili-

anism,

anism, that all the Steersmen  
seem'd beside their Compass,  
and every common Marriner  
ready to make Ship-wreck of  
a good conscience on the open  
ledges of most desperate pro-  
phaneness, or invisible Quick-  
sands of some dangerous Opi-  
nion; yet he before whom all  
nations are as nothing, *Isa. 40.*  
*17.* can soon annihilate the  
stirs of one: he that stilleth  
the noise of the Waves, can  
quickly appease the madness  
of the People, *Psal. 65. 7.* if  
he touch the Hills they smoak,  
*Psal. 104. 3.* and if he touch  
the heart (though as hard and  
lofty as the other) shall it not  
melt? Doubtless, he that re-  
bukes

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rebuked the wind, and gave  
to the sea his decree, *Prov.* 8.  
29. can as easily muzzle the  
rage of wicked men, and say to  
the Church, *Peace*; and to the  
State, *Be still.*

---

**The Charitable  
Martyr.**

*And he kneeled down, and  
cried with a loud voyce, Lord,  
lay not this sin to their  
charge; and when he had  
said this, he fell asleep, Acts  
7.60.*

**A** Good evening Prayer to  
bedward, a set form of  
charity,



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charity, not unworthy our every nights practice, if *Stephens* heart be our bed-fellow: To forgive an Enemy, is the gallant'st way of conquering; and he that can dye pardoning his persecutors, survives their malice in his immortal charity: Revenge justifies a wrong, but patient forgiveness heaps coals of fire on the Marble-wretch, till by confession, through the repercussions of a self-inditing conscience, he drops out all the blood he formerly had suck'd, and his frozen heart be thoroughly dissolved. Behold this soft-hearted, though stoned Saint, call him *Stephen* the Baptist to Christs death,  
*Luke*

*The Holy Limbeck.*

*Luke 12.50. Mat. 20.23.* this  
Pelican of Martyrs, how to  
the life he dyes in charity:  
Not to bless them which curse  
us, is the ready way to double  
that curse upon us; and by the  
not forgiving such as trespass  
us, we not onely unpray our  
prayers, and deprecate our  
own happiness, but we pray  
God we may be damned; we  
endeavor to delude God by  
our fraudulent petitions, we  
give our selves the lye, and the  
world our hypocrisie. To for-  
get an injury, is more then  
nature can promise, yet to for-  
give it, is less then charity com-  
mands or grace can perform;  
for to pray for an Enemy im-  
plies

*The Holy Lumber.*

plies more then forgiveness,  
and any thing less then for-  
giveness implies nothing less  
then revenge: To forget in-  
juries is the best use we can  
make of an ill memory; to  
forgive them, is a capital sign  
of true charity; but to do  
good for evil, is the happy  
evidence of sound Religion:  
Since 'tis no Comet among the  
vapors of this age, to account  
him a man of the best stomach,  
that can digest least wrongs,  
let this stand for no Paradox,  
That the meekest minde hath  
the highest Spirit, *Psal. 127. 6.*  
An injury well remembred, is  
ill retain'd, and half reveng'd;  
If ever thou hope thy charity  
should

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should live after thee; let the injuries of others dye before thee; and if ever thou expect thy blood should cry [*How long Lord?*] under the Altar, let it cry [*Forgive Lord*] over thy Grave: Thus Stephen kneeled down, and cryed with a loud voyce, Lord, lay not this sin to their charge; and when he had said this, he fell asleep, Acts 7.60.

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Re-

Reliance on Providence.

Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things, Mat. 6.31,32.

**N**ot to believe God, is to give him the lye; and not to acquiesce in his Promises, doth as well dispute the point of his Power, as question the infalibility of his Truth: Gods promises are the Patrimony of the faithful, whereby they keep  
heaven

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heaven in hand, but let out  
the lower world to inferior  
Peasants: Gods Providence  
is the yonger brothers Inheri-  
tance, and a fair one too, or  
*Josephs* Vice-Royalty, *Gen.*  
41.40. was but a dream. Ra-  
ther then *Elijah* shall want a  
Providence to feed him in a  
famine, or *Sampson* the like  
to feast him, the Raven of  
Fowls shall be a Cater for the  
one, and the Lyon of Beasts  
an Epulary for the other; yea,  
the Lyon and the Raven,  
though the prey-Creatures of  
earth and ayr, yet seek their  
meat of God, *Psal.* 104.21.  
and 147.9. whereas the earth-  
ly minded (who know no bet-  
ter

ter Providence then their own) make a god of their Meat, *Phil.* 3.19. a whole flock of such Peacocks, that glory in their train, is not worth one Sparrow, which lights not on ground without a conveyance of Providence: If *Solomons* gallantry came short of those withering blushes, that but enamell'd the earth, well worth the trusting is that Providence, with the care of that earth he refin'd for the superscription of his own image, to enamel it with the graces of his Spirit. To call this unhappy accident, or that unexpected circumstance, the issue of Chance or Fortune, is but a rustick piece  
of

of sophistical Atheism: There's not a hair of thy head but is placed to accompt in the the Diary of Providence, the number whereof though incalculable, yet comes far short of ballancing the *summa totalis* of thy sins: And though for want of better spectacles, that seems Chance in respect of us, which is Providence in respect of God; yet that Sect of *Understanders*, who refer all things to Gods absolute will in a way of fatal necessity, do as much calumniate that superintendent Attribute of his Mercy, as the other detract from the irresistability of his Power: If thou wouldst live by Providence,



dence, take God to his Word;  
for Providence without a pro-  
mise, may be large Bounty  
without the least mercy: Now,  
all his promises are Yea and  
Amen: Therefore take no  
thought what ye shall eat, or  
what ye shall drink, or where-  
withal, &c. Matth. 6. 31, 32.

dom of God from which he  
was not far, Matt. 12. 34. The

See thou do it not.

And I fell at his feet to worship  
him; and he said unto me, See  
thou do it not, Rev. 19. 10.

Was well prevented; the  
Prophetical Divine was  
within a foot of Idolatry:  
There

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There was but an *Almost* between *Agnippa* and a Christian, and there was no more between *John* and an Idolater; the one had almost overtaken, by his Faith, that Scribe or discreet respondent in the Gospel, travelling on the Dromedary of his works to the Kingdom of God, from which he was not far, *Mat. 12.34.* the other was as fast posting to the Kingdom of Satan, had he not in the way, when he fell, stumbled on a *Vide ne feceris*. Had not the Angel entred a caveat, the Divine had proved a most false Will-worshipper; thus he that was so well seen in the visions of God, was dazled with too much light.      And

And are not the Saints then much ingaged to those Sacrilegious Idolists of the western *Babylon*, for doing them more honor then Angels dare admit of; indeed, unless their worship were better, its no matter who had it, if God could be so satisfied. Idolatry is the Epidemical sin of the world; there's scarce a Nation this side Heaven, a people in any Nation, a profession in any people, a person in any profession, a soul in any person, or a faculty in any soul, to whom it may not be said, *See thou do it not*. Not to do what we are commanded, is Disobedience or Rebellion; to do what we are not commanded,  
and T ed,

ed, superstition, & to do what we ought, in that way we ought not, Idolatry: If we worship the true God in a false way, we make an Idol of God; if we worship a false god in the true way, we make a god of an Idol. Indeed, all thoughts cogitable, all words articulable, and all actions performable by the Creature, as they tend either to the honor or dishonor of the Creator, so have they in them a true worship, or downright Idolatry: For Covetousness, which is idolatry, *Col. 3. 5.* may not be measured onely by thy purse-strings, but dilates it self to all the evils man naturally covets to commit:  
Thus

Thus the whole world makes but one Idol; to our Savior it was the Devils gratuity, if he would condescend to worship him; to us it is the Devils Dagon which he hath set up for all People, Nations and Languages, at the sound of the enchanting Musick of his temptations, to fall down and worship, or be cast into the burning fiery Furnace of Persecution; and where shall we finde a trusty *Daniel*? indeed we have many that will burn, rather then fall to the least superstition; yet take them out of the road of notorious idolatry, and let the Idol be compounded of Spiritual Pride, invisible

invisible Covetousness, Equivocated Love to earthly Temporals, or any other materials of their own Ingredients and Erektion, and you shall finde Christendom nonplus'd to parallel such a Trinity of unidolatrous Children: insomuch that as the corrupter ages have been ever bowing to the great Idol of Antichristianism, which mystical *Nebuchadnezzar* hath set up; so the more refined times to the brazen Serpent in their own hearts, those dregs of remaining corruption, to which the most superstitionless Saint would fall down, worship, and finally Sacrifice, did not the Angel of the Covenant

the two, the dead should  
drowned ere himself would  
cry *Peccavi*.

Swine and Drunkards, meet  
Companions, Swine and Lust-  
mongers, very fit Sry-fellows,  
Hogs and Epicures, Boars and  
Hell-Stations, Sows and Har-  
lots, Pigs and Prodigals; pity  
such proper English that runs  
so naturally, should ever know  
any other construction then  
what the nature of the beast  
admits.

Though this be but a Para-  
ble, yet here's a Parent and a  
Prodigal, a Blessing and a  
Curse, an elder and a yonger  
brother, a faithful and unfaith-  
ful servant, a penitent childe,  
L 2 and

and a pardoning Father, a self-justifying servant, yet a wise rewarding Master; indeed the whole mystery of mans Salvation: In which Parable, *He that hath an ear to hear, let him hear what the Spirit saith unto his Conscience*; and unless he resolves to dye in this Bedlam, and perish in the other, he will be of this Prodigals minde, *When he came to himself, and said, &c. Luke 15. 17.*

*Through this be put in mind  
of the prodigal's return, and  
the blessing and reward  
of the father and younger  
brother, a faithful and unfein-  
gible picture of a penitent child  
and*

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**The**



## The true Ornament.

*Whose adorning, let it not be  
that outward adorning, of  
plaiting the hair, &c. But  
let it be the hidden man of  
the heart, 1 Pet. 3. 3, 4.*

**H**OW? is not plaiting the  
hair a commendable Or-  
nament? with what deformed  
beauties then is this Age dis-  
figured? how handsomly it  
makes it self ugly? what pains  
it takes to be ridiculous? bet-  
ter the brain were out of his  
place, then the excreſcency  
thereof, or the whole head  
ake, then one hair not well:  
How many happy Good-  
morrrows might the ſoul bid  
L 3 it

it self, by asking blessings of her heavenly Father, whilst she stands sacrificing the precious Morn to the Idol in the Looking-glass? how many Virgin-Oraisons might be early up at heaven, whilst the ingenious fancy is so zealous at new-modelling that careful careless Love-lock, or the Woodcocks snare, as if there were some Gordian Magick in each curl? But doth this refer onely to the Feminine? then is this Age Hermophrodited; is not he the most admired Comet, that can be most fantastick? Some are so well read in the Glass and Comb, as to divide a hair,  
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and again reconcile them with a wet finger, others curl them with a powder; doubtless both these do stand very much on their heads; no wonder their Brain-shell is for addle, when the choycest of their Intellects walk with its heels upward, that the whole Microcosm can espy no other Horoscope then that of the *Antipodes*: You may guess the substance of what's within, by the dust of what's without; and if ever a Wit did put a Solecism upon his own brain, 'twas when he first went to School to adorn his head on the outside, for every sober man wears his head

L 4.

with.

with the wrong side outward ;  
but he whose head came new-  
ly out of a Mill-sack, makes  
more of the offals of his Cra-  
nium, then the brain it self is  
worth.

And is this then the grave  
Christians Ornament ? Away,  
you that profess piety, blazon  
no more vanity, such dusty  
cob-webs are no mettall for  
the Helmet of your Salvati-  
on ; be not so vainly ingeni-  
ous in dressing but a Virmins  
Forrest, with such odoriferous  
curls ; 'tis but a spans length  
off, and other Virmin by the  
dust and oyncture of your  
own rottenness shall do it for  
you : Shall not he that cover-  
eth

eth himself with a cloud, *Lam.*  
3.44. that putteth on the gar-  
ments of vengeance for clo-  
thing, and is clad with zeal  
as with a cloak, *Isa.* 59.17.  
send baldness in stead of well-  
set hair? *Isa.* 3.24. and smite  
with a scab the crown of the  
head? *ver.* 17. he that clothes  
the grass of the field shall  
strip thee naked: If ever there-  
fore thou hopest to put on the  
garments the four and twen-  
ty Elders wear about the  
Throne, *Rev.* 4.4. or if ever  
thou expectest to be clothed  
with immortality of bliss,  
away with the bravery of your  
tinkling Ornaments, with the  
wimples and the crisping pins,  
L 5 *Isa.*

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*Isa. 3. 18, 22.* the Prophet there compares your Cauls and Tyres to the Moon; no wonder sober mindes conclude you Lunatick.

And you that are the Amazons of the Age, but of the Masculine Gender, that take your pastime in War, yet walk as if shod with the preparation of the Gospel of Peace; if you must needs wear Arms in Halcyonian days, put on the Shield of Faith, the Breast-plate of Righteousness, and the Helmet of Salvation; Belt yourselves with the Girdle of Truth, but do not draw the Sword of the Spirit, which  
is

is the Word of God, out of  
any other Scabbard then the  
Scriptures : This is that true  
Ornament, which becomes  
every sober, wise, grave, mo-  
dest and true Christian, *Whose*  
*adorning, let it not be that*  
*outward adorning of plaiting*  
*the hair, &c. But let it be*  
*the hidden man of the heart,*  
1 Pet. 3. 3, 4.

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News

## News from the Grave.

*They have taken away the Lord  
out of the Sepulchre, and we  
know not where they have  
laid him, John 20. 2.*

**T**Aken him away ! did the  
high Priests bribed Sol-  
diers tell her so ? what incre-  
dible News is this ? none but  
a Sadduce will believe it: Thou  
art mistaken, *Mary*, the Lord  
was never there; there's no  
circumscription by a Sepul-  
chre of him that fills Heaven  
and Earth; though a Manger  
cradled the Babe, no Grave  
can comprehend the Lord;  
was



was this Sepulchre larger then  
*Solomons* Temple? or will he  
whom the Heaven of Heavens  
cannot contain, *1 Kings* 8. 27.  
be confined by a few clods of  
earth? Indeed, the Angel bad  
the two *Maries*, *See the place*  
*where the Lord lay*, *Matth.* 28.  
6. but the Lord himself told  
the Thief, *To day shalt thou be*  
*with me in Paradise*, *Luke* 23.  
43. Thus the body of the  
Lord was in the Grave, but not  
the Lord of the Body.

If the Resurrection be such  
a mystery of Faith to such as  
were Co-temporaries with the  
First-fruits thereof, *Acts* 23.  
26. no wonder now 'tis such a  
miracle of Grace to practice  
the

the Faith thereof: If the case of non-Resurrection doth undistinguish the reasonable soul from Bruits, no marvel the Sadduces of this Age are such beasts to deny it; yet if Christs own Disciples in this high point of Faith, could scarce believe their eyes, 'tis more then an *O Altitude* of Mercy, if the news at *Jerusalem* pass for currant at the other end of the world: 'Tis an unfavory Quære, to ask with what body *Lots* wife shall arise; and but a shallow Hypothesis, whether *Aarons* Rebels, or *Aarons* two Sons, shall rise first: He that surfets himself to death with the luscious

cious *Mammia* of another mans Corps, shall doubtless bring out of the Grave as much as he carried in, yet the other rise never the leaner: Though he surfeted with the others *Epigastrium*, or happily dyed with a piece of his belly in his mouth, yet do not think that he shall rise with two Diaphragmes, or the other be answerable as a Murtherer for the body he destroyed, after he was dead: The veriest *Cannibal* in all *Tartary* shall rise but with one body, though a thousand be incorporated with him; and if ever there come any Feminine

minine *Mumia* out of  
*Egypt* to the Drugsters sham-  
bles, thou mayest eat it with-  
out the least danger of ri-  
sing an Hermophrodite: That  
such Parables are incredi-  
ble with the highest meer  
Naturalists, is no news to  
the weakest Christian, who  
hath more grace then to  
doubt what he hath no reason  
to believe: If there be such  
a Sadduce in *England*, as  
to deny the Resurrection,  
he must needs be beholding  
to a *Pythagorian Metempsy-  
cosis*, to bespatter one He-  
resie with the dirt of ano-  
ther; for, admitting that ri-  
diculous old Fable of the  
Souls

Souls progress from one body to another by Traduction, from such absurd premises might possibly follow, the conclusion of the worlds non-conclusion to the perpetuation thereof, to prevent a Resurrection: It is not without all controversy, whether the Christian demi-Jews of late, or the Jewish demi-Christians of old, are deepest buried in the Ignorance of a Resurrection; they took our Savior to be *John the Baptist*, or *Elias*, or one of the Prophets, as if one of their souls were passed by a kinde of Transmigration into our Savors body;

body, these take *Paul*, or  
*Apallo*, or *Cephas* to be  
our Savior, as if his very  
Personality were passed by a  
Mystical Union into one of  
their Souls: Thus the naked  
Ignorance of any Funda-  
mental Truth, ever ends in  
Heresie; which Heresie per-  
sisted in, ever concludes in  
blasphemy: It was *Mary's*  
complaint here upon a mis-  
take, *That they had taken*  
*away the Lord out of the Se-*  
*pulchre, and she knew not*  
*where they had laid him:*  
Me-thinks I hear *Mary's* ec-  
cho at this hither end of the  
world (may it be but the  
like mistake) resounded by  
many

many of us that pretend to  
look so much after him; viz.  
*That they have taken away  
the Lord out of the Sanctuary,  
and we know not where they  
have laid him.*

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*F I N I S.*

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cf. 4  
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(wants to 217-12)  
Imprimatur

1° Martii, 1649.

Joseph Caryl.

THE HOLY  
LIMBECK:

OR,  
A Semicentury of Spi-  
ritual Extractions:

Wherein  
The Spirit is Extracted from the  
Letter of certain eminent places

IN THE  
Holy Scripture:

And a Compendious way discovered for  
the Spiritual-improvement of the literal  
Sense, in order to the better understand-  
ing of the minde and meaning  
of the Spirit therein.

By *Jo: Godolphin, L.L.D.*

London, Printed by John Field for Ed-  
mund Paxton, and are to be sold at his  
Shop in Pauls Chain, over against the  
Castle Tavern near the Doctors  
Commons. 1650.

THE HOLY

TABLE

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TABLE

TABLE

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TABLE



TO THE  
READER.

**T**Hou mayst  
not, Reader,  
expect any ex-  
act Method here,  
there being no Ob-  
ligation of art on such  
Stillatories as these  
hereunto; neither  
mayst thou expect a

A 2 per-

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*Luke 12.50. Mat. 20.23.* this Pelican of Martyrs, how to the life he dyes in charity: Not to bless them which curse us, is the ready way to double that curse upon us; and by the not forgiving such as trespass us, we not onely unpray our prayers, and deprecate our own happiness, but we pray God we may be damned; we endeavor to delude God by our fraudulent petitions, we give our selves the lye, and the world our hypocrisie. To forget an injury, is more then nature can promise, yet to forgive it, is less then charity commands or grace can perform; for to pray for an Enemy implies

plies more then forgiveness,  
and any thing less then for-  
giveness implies nothing less  
then revenge: To forget in-  
juries is the best use we can  
make of an ill memory; to  
forgive them, is a capital sign  
of true charity; but to do  
good for evil, is the happy  
evidence of sound Religion:  
Since'tis no Comet among the  
vapors of this age, to account  
him a man of the best stomach,  
that can digest least wrongs,  
let this stand for no Paradox,  
That the meekest minde hath  
the highest Spirit, *Psal. 147.6.*  
An injury well remembred, is  
ill retain'd, and half reveng'd;  
If ever thou hope thy charity  
should

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should live after thee, let the injuries of others dye before thee; and if ever thou expect thy blood should cry [*How long Lord?*] under the Altar, let it cry [*Forgive Lord*] over thy Grave: Thus Stephen kneeled down, and cryed with a loud voyce, Lord, lay not this sin to their charge; and when he had said this, he fell asleep, Acts 7.60.

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Re-

## Reliance on Providence.

*Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things, Mat. 6.31,32.*

**N**OT to believe God, is to give him the lye; and not to acquiesce in his Promises, doth as well dispute the point of his Power, as question the infalibility of his Truth: Gods promises are the Patrimony of the faithful, whereby they keep  
heaven.



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heaven in hand, but let out the lower world to inferior Peasants : Gods Providence is the yonger brothers Inheritance, and a fair one too, or *Iosephs* Vice-Royalty, *Gen.* 41.40. was but a dream. Rather then *Elijah* shall want a Providence to feed him in a famine, or *Sampson* the like to feast him, the Raven of Fowls shall be a Cater for the one, and the Lyon of Beasts an Epulary for the other; yea, the Lyon and the Raven, though the prey-Creatures of earth and ayr, yet seek their meat of God, *Psal.* 104.21. and 147.9. whereas the earthly minded (who know no better

ter Providence then their own) make a god of their Meat, *Phil.* 3.19. a whole flock of such Peacocks, that glory in their train, is not worth one Sparrow, which lights not on ground without a conveyance of Providence: If *Solomons* gallantry came short of those withering blushes, that but enamell'd the earth, well worth the trusting is that Providence, with the care of that earth he refin'd for the superscription of his own image, to enamel it with the graces of his Spirit. To call this unhappy accident, or that unexpected circumstance, the issue of Chance or Fortune, is but a rustick piece  
of

of sophistical Atheism: There's not a hair of thy head but is placed to accompt in the the Diary of Providence, the number whereof though incalculable, yet comes far short of ballancing the *summa totalis* of thy sins: And though for want of better spectacles, that seems Chance in respect of us, which is Providence in respect of God; yet that Sect of *Understanders*, who refer all things to Gods absolute will in a way of fatal necessity, do as much calumniate that superintendent Attribute of his Mercy, as the other detract from the irresistability of his Power: If thou wouldst live by Providence,

dence, take God to his Word ;  
for Providence without a promise,  
may be large Bounty without the least mercy: Now,  
all his promises are Yea and Amen: *Therefore take no thought what ye shall eat, or what ye shall drink, or wherewithal, &c.* Matth. 6. 31, 32.

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See thou do it not.

*And I fell at his feet to worship him; and he said unto me, See thou do it not, Rev. 19. 10.*

**T** Was well prevented ; the  
Prophetical Divine was  
within a foot of Idolatry :  
There

There was but an *Almost* between *Agrippa* and a Christian, and there was no more between *John* and an Idolater; the one had almost overtaken, by his Faith, that Scribe or discreet respondent in the Gospel, travelling on the Dromedary of his works to the Kingdom of God, from which he was not far, *Mat<sup>h</sup> 12.34.* the other was as fast posting to the Kingdom of Satan, had he not in the way, when he fell, stumbled on a *Vide ne feceris*. Had not the Angel entred a caveat, the Divine had proved a most false Will-worshipper; thus he that was so well seen in the visions of God, was dazled with too much light. And

And are not the Saints then much ingaged to those Sacrilegious Idolists of the western *Babylon*, for doing them more honor then Angels dare admit of; indeed, unless their worship were better, its no matter who had it, if God could be so satisfied. Idolatry is the Epidemical sin of the world; there's scarce a Nation this side Heaven, a people in any Nation, a profession in any people, a person in any profession, a soul in any person, or a faculty in any soul, to whom it may not be said, *See thou do it not*. Not to do what we are commanded, is Disobedience or Rebellion; to do what we are not commanded,

ed, superstition; & to do what we ought, in that way we ought not, Idolatry: If we worship the true God in a false way, we make an Idol of God; if we worship a false god in the true way, we make a god of an Idol. Indeed, all thoughts cogitable, all words articulable, and all actions performable by the Creature, as they tend either to the honor or dishonor of the Creator, so have they in them a true worship, or downright Idolatry: For Covetousness, which is idolatry, *Col. 3. 5.* may not be measured onely by thy purse-strings, but dilates it self to all the evils man naturally covets to commit:  
Thus

Thus the whole world makes but one Idol; to our Savior it was the Devils gratuity, if he would condescend to worship him; to us it is the Devils Dragon which he hath set up for all People, Nations and Languages, at the sound of the enchanting Musick of his temptations, to fall down and worship, or be cast into the burning fiery Furnace of Persecution; and where shall we finde a trusty *Daniel*? indeed we have many that will burn, rather then fall to the least superstition; yet take them out of the road of notorious idolatry, and let the Idol be compounded of Spiritual Pride, invisible



invisible Covetousness, Equivocated Love to earthly Temporals, or any other materials of their own Ingredients and Erection, and you shall finde Christendom nonplus'd to parallel such a Trinity of unidolatrous Children: insomuch that as the corrupter ages have been ever bowing to the great Idol of Antichristianism, which mystical *Nebuchadnezzar* hath set up; so the more refined times to the brazen Serpent in their own hearts, those dregs of remaining corruption, to which the most superstitionless Saint would fall down, worship, and finally Sacrifice, did not the Angel of the Covenant

nant

nant by his Spirit intervene  
with a *See thou do it not*, Rev.  
19. 10.

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## The mad Prodigal.

*And when he came to himself,  
he said, How many hired ser-  
vants of, &c. Luke 15. 17.*

**A***Nd when he came to him-  
self*] Why, whither went  
this yonger brother? how far  
had he been from himself?  
truly he had been with Swine;  
you may guess what his Pro-  
fession was, when he parted  
from sober company; he asked  
leave of his father, to take  
L leave

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leave of himself, and parted from himself, when he had reason adieu: That charity begins at home, was the first thought that came to the Prodigal, after the Prodigal came to himself; and it was a happy escape, that during his desperate Lunacy for want of Acorn husks, he had not made use of an Oaken bough: He began to go out of himself, when first he would fain be his own man; but when he came again to himself, he was half way home to his own happiness: He begg'd heartily for his own curse, when he first asked his Fathers blessing; and had not the swine fared the better of the

the two, the herd should be drowned ere himself would cry *Peccavi*.

Swine and Drunkards, meet Companions; Swine and Lust-mongers, very fit Sty-fellows, Hogs and Epicures, Boars and Hell-Stationers, Sows and Harlots, Pigs and Prodigals; pity such proper English that runs so naturally, should ever know any other construction then what the nature of the beast admits.

Though this be but a Parable, yet here's a Parent and a Prodigal, a Blessing and a Curse, an elder and a yonger brother, a faithful and unfaithful servant, a penitent childe,

L 2

and

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and a pardoning Father, a self-justifying servant, yet a wise rewarding Master; indeed the whole mystery of mans Salvation: In which Parable, *He that hath an ear to hear, let him hear what the Spirit saith unto his Conscience*; and unless he resolves to dye in this Bedlam, and perish in the other, he will be of this Prodigals minde, *When he came to himself, and said, &c. Luke 15. 17.*

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The

## The true Ornament.

*Whose adorning, let it not be that outward adorning, of plaiting the hair, &c. But let it be the hidden man of the heart, 1 Pet. 3. 3, 4.*

**H**OW? is not plaiting the hair a commendable Ornament? with what deformed beauties then is this Age disfigured? how handsomly it makes it self ugly? what pains it takes to be ridiculous? better the brain were out of his place, then the excrescency thereof, or the whole head ake, then one hair not well: How many happy Good-morrows might the soul bid

L 3

it

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it self, by asking blessings of her heavenly Father, whilst she stands sacrificing the precious Morn to the Idol in the Looking-glass? how many Virgin-Oraizons might be early up at heaven, whilst the ingenious fancy is so zealous at new-modelling that careful careless Love-lock, or the Woodcocks snare, as if there were some Gordian Magick in each curl? But doth this refer onely to the Feminine? then is this Age Hermophrodited; is not he the most admired Comet, that can be most fantastick? Some are so well read in the Glass and Comb, as to divide a hair,  
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*The Holy Limbeck. 235*

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Joseph Caryl.

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